

Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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(For Terms, see page 11.)

Selections.

What a "bridge of sighs" Satan builds! what a bridge of songs Christ builds over the border river! —*Macduff.*

Fifty-two gentle pulls of a man's purse string are more promotive of healthy liberality than one convulsive jerk on annual Sundays.—*Christian Life.*

There are two things needed in these days; first, for rich men to find out how poor men live, and second, for poor men to know how rich men work.—*Edward Atkinson.*

Poor soul! And don't you know Without the work and strife and weary days You would not long for rest? These are God's ways That win you from the life below.

Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer to heaven.—*Dean Stanley.*

All the best things and treasures of this world are not to be produced by each generation for itself; but we are all intended, not to carve our work in snow, that will melt, but each and all of us to be continually rolling a great, white, gathering snow-ball higher and higher, larger and larger, along the Alps of human power.—*Ruskin.*

Absolute docility of mind under the teaching of the Scriptures is a long step toward the proper understanding of them. It says in effect to God: "Speak, Lord, for thy servant heareth." It is the teachable state of the mind and heart that easily receives what God says in His Word. It does not assume to know beforehand what He ought to say. It hears God, and then believes what He says.—*Selected.*

Editorial Notes.

—It sometimes happens the date on the address tab is not changed after money has been sent us. When it is not, after ten days we will consider it a favor if we be informed of it immediately. Pastors can help us to keep these things straight, if they will.

—Attention is called to the Proceedings of the Board of Foreign Missions and the call for another missionary to go to Japan, to be found elsewhere. They speak loudly for themselves.

"The Proceedings of Conference on Union of the Reformed Churches" has left the press and is ready for distribution. We are ready for orders. Every one interested in this important movement should have a copy. See prices given elsewhere.

—Rev. D. Van Horne, D. D., has tendered his resignation as pastor to the consistory of the First Reformed church of this city, with the view of accepting the chair of Didactic and Practical Theology in the Theological Seminary, Tiffin, Ohio, to which he has been recently called by the Ohio Synod. His resignation is to take effect July 1st next.

—Last week we spoke of the great need of more professors in the Theological Seminary at Lancaster. We repeat, they ought to be provided for without further delay. Are there not some persons, blessed with means abundant enough, to enable them to endow these professorships and thus set up a lasting monument that will prove to be a blessing to the Church and a perpetual honor to themselves? Let those who are rich in this world's goods meditate upon this and act in it as they know God's stewards should!

—There are Elders and Deacons in the Church that are said to receive and read their daily and weekly *secular* papers—some two or more of the former and three or four of the latter, but, we are sorry to say, do not take the *Church* paper. It can hardly be thought possible that office bearers in the Church would be so little interested in the work of the Church as not to think it worth while to read the paper that is devoted to her interests. Yet it is so. But the question is, are they altogether to blame for this? We think not. Some really do not know of there being a Church paper, and

if they do, they are not made to see that it is their duty and to their advantage to take it and read it, so as to be fully posted as to the doings and progress of the Church. Whose duty is it but the pastors to see that every office bearer at least, in his charge is a regular reader of the Church paper? We cannot reach these officers, so as to have them receive this hint, but the pastors can. Will those who have neglected this important matter up to this time, see that they no longer do so? The benefits will soon be seen in the Elders and Deacons of their charges taking more interest in everything pertaining to the Church, both at home and abroad.

—The Board of Education of the Synod of United States, the "parent Board" as it is called, held its annual meeting during the recent seminary exercises at Lancaster. It has had a number of young men under its care. Three of these graduated and thus withdrew from its charge. Applications were made for aid by young men wishing to prepare for the holy ministry. But the Board was under the painful necessity of declining some of them for the want of funds. Thus far the Board has had to depend mainly upon its income from invested funds. Very little is contributed by the churches. This is not as it should be. The Church frequently loses the services of worthy young men by being obliged to decline to give them aid. It is certainly of as much importance to train men for the ministry as to establish missions; for what would the missions do if there be no ministers to take charge of them? Will pastors and others able to contribute, in a private way, remember this worthy cause, and thus replenish the treasury? Rev. Chas. G. Fisher, 907 Arch St., Philadelphia, is the treasurer, to whom contributions can be sent.

—The General Assemblies of the Presbyterian Church—the Northern and the Southern—met on the 17th inst.; the former in this city and the latter in Baltimore, Md. The first Assembly met in 1788, hence this is the Centennial Assembly of both bodies. Many of the prominent ministers and laymen of the Churches are delegates, thus making them distinguished bodies. Much interest is manifested in the proceedings. On the 24th the two Assemblies will unite in the Centennial services to be held in this city; the Southern Assembly coming in a body from Baltimore.

Extensive preparations have been made for this important event and the exercises promise to be of an interesting character. The opening sermons of the two Assemblies were delivered by the retiring Moderators, Rev. J. T. Smith, D. D., of Baltimore, of the Northern, and Rev. Strickler, D. D., of Atlanta, Ga., of the Southern. Rev. Charles L. Thompson, D. D., of Kansas City, Mo., was elected Moderator of the former, and Rev. J. J. Bullock, D. D., of Washington, D. C., of the latter, for the ensuing year.

—The Methodist General Conference is still in session in New York City. The first week was taken up mainly with the discussion of the question of admitting women as delegates, which was finally decided in the negative. The second week has not proved to be as interesting. On the 8th the question of admitting two lay delegates, who had been elected by Conferences in whose bounds they did not hold their membership, was decided by adopting the minority report of the committee, which was against their admission. On the 9th the report of the Book Committee was presented. Among the items was one showing the number of subscribers of the *Christian Advocate* to be 56,000. The chief event of Saturday the 12th, was the report of Missionary Bishop Taylor of Africa, which was listened to with great interest. The question of this Bishop's standing in the College of Bishops is to be determined yet. The election of Bishops will take place on next Tuesday (22d). Five are to be elected.

—Some thirty years ago St. Paul's Reformed church, Lancaster, Pa., had for its pastor, Rev. Isaac S. De Mund. No doubt he will be remembered by many of our readers. After a pastorate of eight years he removed from Lancaster to New Jersey, becoming pastor of a Reformed (Dutch) church, thus returning to the Church of his fathers. A recent number of the *Christian Intelligencer* contained a notice of his death, after more than fifty years of active service in the Gospel ministry, which occurred on the 23d of April, at the residence of his son, Dr. J. T. De Mund, Ridgewood, N. J. It is only a few years since he retired from active work. He spent his last years, however, in doing what he could for the upbuilding of the Master's kingdom. He passed gently down to the end of life here and entered peacefully upon the eternal life above.

Poetry.

THE GREAT REFINER.

"And He shall sit as a refiner and purifier of silver."—MAL. 3: 3.

'Tis sweet to feel that he who tries

The silver, takes his seat
Beside the fire that purifies,
Lest too intense a heat—
Raised to to consume the base alloy—
The precious metals, too, destroy.

'Tis good to think how well He knows

The silver's power to bear
The ordeal to which it goes;
And that with skill and care
He'll take it from the fire, when fit,
With His own hand to polish it.

Tis blessedness to know that He

The piece He has begun,
Will not forsake till He can see—
To prove the work well done—
An image by its brightness known,
The perfect likeness of His own.

But ah! how much of earthly mould,

Dark relics of the mine,
Lost from the ore, must He behold—
How long must He refine,

Ere in the silver He can trace
The first faint semblance of His face?

Thou great Refiner! sit Thou by

Thy promise to fulfill;
Moved by Thy hand, beneath Thine eye,
And melted at Thy will,
O may Thy work forever shine,
Reflecting beauty pure as Thine!

—Selected.

Communications.

For Reformed Church Messenger.

WHY IS IT?

BY REV. A. B. KOPLIN, D. D.

When severe sickness breaks out in any family the most able, experienced and successful physician at command is called in. No one wonders that this is so. The wonder is that there are any exceptions to the rule.

Often young physicians of thorough education and good talent for the profession must wait for years before they are favored with a practice sufficient to furnish them even a comfortable living. The same is true with the legal profession. As a rule, the old and experienced attorney is the busy man, whilst the young lawyer, though he may be ever so well read in the law, and though his talent may compare well with that of his senior in the profession, he must nevertheless content himself with a meager practice until he has gradually grown into professional popularity through the success which marks his onward course. And it is only when his locks begin to turn grey that the busy and remunerative period of his professional life dawns upon him. Then only is he in a position to reap his hope's harvest. No wise man with an important case would think for a moment of entrusting it into the hands of a novice. The call is always for him who has a ripe experience, a well trained legal mind and a well stored memory. A thorough knowledge of the law and a judgment enabling him properly to apply the same. A walking en-

cyclopædia of the law, if you please. The same is true with the mechanical arts. The youthful architect prudently seeks to join himself with a master of the art, and takes his place only when his master steps from off the stage of active life.

How different with the office of the Christian ministry? A pastor may have been ever so successful in his pastorate extending over a period of many years, yet when he gets beyond the meridian of life, it is too often the case that his parish gets restive under his ministry, and the desire is expressed, and only too frequently, not in the tenderest terms, that a change of pastors would be desirable. And when once such a sentiment exists, it usually increases in extent and degree until a separation is effected, and the pastor, perhaps of the best literary and theological qualification and ripe experience, both of which may be attested by a most successful ministry, is superseded by a novice in the profession. We may well ask "*Why Is This?*" We may be safe in saying that never anything happens without some cause, good or bad. Why is it that in this profession youth and inexperience is so often preferred to age and experience? What is the reason of this unnatural state of things? Why not respect ripe experience and established learning here as well as elsewhere? Are spiritual interests perhaps of less importance than those of the present life? This no one would be willing to admit. Then, "Why is it?" Is theology less profound than medicine or the law? All must admit that theology is more broad and comprehensive than either medicine or law, whilst it is at the same time of such profound depth as to include within itself all truth, both of nature and of grace, and that the most earnest study of a long life can do no more than to keep pace with the advancements which theological science in the very nature of the case must make.

Why then is it that the older pastors are so often not wanted; and why are the young and inexperienced, and necessarily less broad, and of less stored minds, preferred to those who ought to occupy the front rank in the sacred office? "Why is it?"

We think several reasons may be assigned for this great evil, and they involve both pastor and people. The first is that sometimes ministers do not keep pace with the times, and thus lose hold on both old and young. Yea, they lose hold on the present status of the world. By this we do not mean to say that ministers must float along with every new ism which passes over the religious heavens, or make the topics of the day the themes for their discourses that they may please the popular ear; for that is the sure way to tire the ear of the seekers after truth, whilst it runs the power of the holy office into the shifting sands of sensationalism, only to learn sooner or later that all the efforts of those who are

so foolish have been ineffective for good, and that a popularity so gained must vanish like a vapor. What we mean to say is, that he who would be successful and permanent, must preach the old Gospel which is ever new, with that freshness which can only come from an active brain and a living, loving heart. It must be the expression of a living sympathy with the present wants of his people, no less than the full supply of that want.

He is thus to meet the issues not of a bygone age, but those of the present, for the old Gospel is suited to the wants of every succeeding age, each in its own way. Whilst the preacher of the everlasting gospel must, therefore, stand in living communion with the past, he must not forget that that past was the womb of the present, and that with every new birth, there appear also new issues. Theology has made advancements, so that the present generation occupies higher ground in the apprehension of the truth, not that the old truth has been superseded by a higher and more perfect gospel, but rather that we have, or ought to have, higher and clearer apprehensions of the old gospel, and are or ought to be, in a better position to present the truth from this vantage ground than it would be possible for us to teach it from the positions of past generations.

Besides, all are aware that living languages are progressive, and hence our vocabulary is larger and richer than at any time in the past, so that we are enabled to present the same truth with more clearness and force, than we could possibly present it in the language of the past. And who does not know that science (that faithful handmaid of theology) has in many ways thrown clearer light on many subjects of theology, no less than upon law and medicine? Yea, we may well say, upon every department of knowledge.

In view of all this, what would be the standing of the lawyer who would dare to ignore everything which has been brought to pass in the domain of law in the past fifty or a hundred years, and who insisted that the *idea* of law is eternal, and that therefore every phase of law not in practical force when he first began his practice had no right to exist? What would be the prospects of the physician who hooted at every discovery in the line of his profession, and insisted that because the human system was the same to day as it ever had been, and that therefore, the treatment of disease of a hundred years ago, is the only safe treatment for the present? Who does not know that the lawyer or the doctor who would be foolish enough to occupy such a position would be discarded at once as a relic of the past, who could not be trusted in any present emergency?

The same is true with the office of the Christian ministry. The old, the eternal Gospel must be preached, but it must be preached as the present power of God to the salvation

of every one that believeth, just as if it came fresh from heaven at every deliverance. It must be presented as fresh living thought, enforced by all the advantages of theological, scientific and linguistic advancement which the preacher can call into requisition. That minister, therefore, who would not be superannuated before his time must keep "abreast with the times." He must be an active participant in all the onward movements of the Church, and must succeed in interesting his people in all her varied enterprises. To fail in doing this, is to fail in holding his place. To stand still is the sure way to premature superannuation.

But this is not the only, and perhaps not the most common cause of the cry for young pastors. The subject has still another side, and this must be traced to the fault of the people. We all know only too well that, as a rule, ministers are poorly paid for their labors. So poorly, indeed, that many are not able to procure the books to enable them to make the advancement which every minister must make if he would be truly useful and maintain himself in his ministry to the end of his life. Hence he must become stale and monotonous in his pulpit efforts, and thus grow out of date and so out of usefulness. Besides, receiving but a bare living while in his better days, he is not able to lay anything in store for old age. Hence when the meridian of life is passed, and youthful vigor is gone, it is sometimes feared that if he still continues in his field, which has received the benefit of the strength of his manhood, he might remain on their hands during the years of his failing strength. Hence he is too often made to feel that his services are no longer needed, and is expected to seek another field where he may fare better if he can. If he cannot find another field, now that he is old, and well worn, and poor in this world's goods, he must eke out the remainder of his days as best he can.

Both these causes of dissatisfaction with the services of the older ministers are wrong, and are a reproach to the cause of Christ. Let congregations properly support their pastors; and let all ministers make every effort to keep fully abreast with the times, and let a growing sense of duty prompt them to proper activity in all church work, when youthful vigor wanes, and the evil is remedied. Neither can be neglected without sin. Both will be crowned with blessing if properly observed. Pastors, be true to your calling! People, deal fairly with your pastors! Both work together for the glory of God, and the Lord will provide.

All higher culture demands a certain platform of dignified leisure, from which streams of invigorating thought may descend to the inferior strata of the community.—*Prof. Blackie.*

For Reformed Church Messenger.

ROTHE ON PIETY.

The reader might suppose that a special paper on this subject is hardly necessary. We have seen what Rothe's views are on the subject of Bible-reading, prayer, the use of affliction, and pleasure-seeking. From what has been said it becomes plain that his religious convictions are most positive and decided, and his conceptions clear and correct. A scholarly clerical friend remarked to us: "Why, this great Rothe, whom you extol so highly, is a pietist?" It is certainly somewhat singular that pietism should be chargeable upon one who is recognized among German theologians as having scarcely a superior as a profound philosopher, independent thinker, and thorough investigator.

As has been stated, Roth's great work is his system of Ethics. We want to show how, in this system, piety stands related to morality; in other words—the religious, to the ethical. He tells us that piety is the only sure foundation of a pure morality. The advancement of the moral life in the direction of virtue can never amount to anything unless it takes its rise and has its roots fixed in the religious side of our nature. Piety occupies the central position in all the relations of our human life, and accordingly here is where all the particular virtues come in contact with each other. It, and it alone, binds all of them together and gives them their unity and harmony. Herein consists the proper genuineness of true morality, that the pulse-stroke of piety beats all the way through it; and the proper sobriety not only, but the modest maidenliness and reserve of true piety consists in this: that on the one hand it is never morally empty, on the other never naked and unveiled; on the contrary, it always appears in the unassuming attire of a pure morality which, however, by no means conceals its heavenly beauty.

In what does piety consist? This question is answered in full detail. Among other things, piety involves heavenly-mindedness. This is that disposition in which we regard eternal life, and, in as much as we seek our own happiness in it and view the affairs of the present life in its light, we direct our conduct with constant reference to it. This by no means carries with it a depreciation of our present mortal existence. On the contrary, each man determines what his heaven is to be by the manner in which he discharges his earthly task. Rothe takes the profound view of the relation of the accomplishment of our moral mission to our eternal reward, which is presented by Dr. J. W. Nevin in his late articles in the *Quarterly Review*, and accordingly maintains that the effect of the habit of mind spoken of must be to attach the greatest importance to our life here in the body, and to increase our

diligence in meeting all its normal requirements. We must struggle ever to become more and more heavenly-minded. We succeed in proportion as we cease to be bound down to the things of time and sense; in this way we become prepared for our departure from them, and we look forward to death as a passage into a more blessed form of existence. One of the means of promoting this virtue is to calculate upon the continuation into life beyond of all those relationships involved in kinship and affection which make life dear. Rothe believes in future recognition. We wish we had room for the strong argument he offers in support of his conviction. He, further, regards Heaven as the luminous and substantial background of the life of the Christian here on earth. Many of our readers would be startled to hear him talk of the privileges that Christians, advanced in the divine life, may enjoy in the way of illumination, spiritual elevation, and similar characteristic gifts.

In further speaking of piety, Rothe emphasizes the following two points:

I. Piety is essentially love to God, and, we may add, love to God *above all else*. Our love to God receives its definite complexion from the profound, humble and devout reverence for him, the child-like gratitude toward him, the unconditional obedience to him, and the unreserved and implicit confidence in him, which enter into this love. It requires us to confess God in a frank, fearless, and, if need be, in a self-sacrificing way. It is the simple and natural consequence of a profound, hearty and thankful reverence for God that, on proper occasions, we give expression to this feeling in the presence of others. This, furthermore, is demanded at our hands, if we are at heart interested in the promotion of God's honor and kingdom. At all times a candid utterance of our religious convictions is a duty, where its omission would amount to a denial of these convictions, as well as of our religion itself; and especially where we would reasonably have a right to expect that the result of such utterance would be the increased acknowledgement of God in the world. If our love to God is real we will be contented with our lot and cheerfully resigned to all his providential dealings with us. In this is involved that confidence which brings with it the joyful assurance that we are altogether manifest in his sight. It is a source of transcendent comfort, that to whatever extent we may be misunderstood by those around us, God knows us as we really are, and that whatever may be our treatment at the hands of men, it is into the hands of God that finally we must fall.

II. Our piety is real only when our love to God assumes the definite form of love to him *in our Saviour*. Piety is what it should be precisely in proportion as the relation in which

we stand to God is absolutely and unconditionally a relation to God *in Christ*. First and last, God is the object of pious affection and thought only in Christ. God reflects himself into our hearts and minds absolutely, in full truth and clearness, in Christ, so that from what we see in Christ we draw all the traces of our conception of God. We know God accordingly in so far as we have a perfectly correct apprehension of the self-manifestation of Christ. This apprehension is a task gradually to be accomplished, but one in which, according to Rothe, far, far greater and higher advancement may be made than most Christians suppose. Our author thinks that it will require some time for the Church to come to a full understanding of the words of our Saviour: "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

As is the case with our love to God, so must our love to our Saviour be a love above all else. It essentially involves likewise profound reverence for him, cheerful and punctual obedience to his requirements, living confidence in him, humble joy in him, tender and faithful dependence upon him; finally, earnest and unwearied struggling to become like him. It essentially includes the obligation of open and fearless confession of Christ as our Saviour and Lord. But we dare not stop with a mere confession of Christ; it follows plainly, from the above, that he is the proper object of religious worship. In such religious worship directed to Christ, there can be no such thing as a diminution of that reverence and adoration which is due to God, because in worshiping him we are worshiping God, because God is really in him, and he is absolutely one with God; yes, *is* God. —r. —r.

For Reformed Church Messenger.

THE CHURCH UNION QUESTION—HOW TO OVERCOME THE MAIN OBSTACLE.

In regard to the duty and advantages of organic union there seemed to be but one prevailing sentiment among the representatives of the two Reformed Churches assembled in Philadelphia last April. The only practical question that confronts the friends of the movement, is the discovery of a basis of union on which the great majority of our ministers and laymen can heartily agree. This point, strange to say, received comparatively little consideration, and what little was said on the subject seems not to have impressed the reporters as its importance demands. Some of the Dutch brethren seemed to think that the German brethren ought to have no trouble in indorsing the Canons of Dort, and to make them the more palatable they sought to prove that the Heidelberg Catechism was more strongly Calvin-

istic than the Articles of Dort. The German brethren naturally reasoned, if that is so and our Dutch brethren really believe it, why are they not satisfied with the Catechism as the basis of organic union? What need of multiplying Confessions or of complicating the union movement with propositions already contained and clearly involved in the Common Confessional Standard. But no matter what the Dutch brethren may think or say, it is certain that many of the German brethren believe that the Canons of Dort differ materially from the Catechism. The Catechism maintains a significant reserve on the Decrees, as Dr. Nevin shows in his noble Introduction to the Tri-glott edition of the Catechism. See p. 88. &c. The Canons of Dort give prominence to a metaphysical theory of election,

It is not advisable to repristinate the metaphysical distinctions of the Seventeenth Century as a basis of Church union, even if we were of one mind as respects their meaning. But those among the German brethren who have examined the subject with most care and conscientious fidelity to the demands of Scripture and historic truth, feel that a great difference exists between the spirit and underlying principles of the Catechism on the one hand and the Canons of Dort on the other.

The union movement should look to the future, and have a basis broad enough to take in all orthodox, evangelical branches of the Reformed family of churches. The trend of the best modern theological thought is not in the direction of metaphysical Calvinism but toward the recognition of the Person of Christ as the central principle of theology and the fountain of salvation. In him the decrees and promises of God are, yea and in him Amen, living historical facts, everlasting realities. We believe that thousands of our Dutch brethren would rejoice in the larger liberty of conscience which we of the Reformed Church enjoy in the possession of our Heidelberg Catechism as our sole standard of faith and doctrine. For their sakes, and the sake of thousands that shall yet find their true spiritual home in the United Reformed Church, as well as for our own sakes, we must hold fast the form of sound words committed to us by our Reformation fathers without any metaphysical Annex. But this obstacle can be overcome in the way proposed by one of the ablest of the Dutch Reformed speakers at the Conference in Philadelphia.

The following extract from a report that appeared in the *Green-castle Press*, of April 2, 1888, explains our meaning, and supplements to some extent reports heretofore published in our Church papers:

On Wednesday, "The obstacles to union and methods of overcoming it" was discussed very ably by Dr. Mabon of the Theological Seminary of the Dutch Reformed church at New Brunswick. The main obstacle consists in the fact that in addition to the Heidelberg Catechism, held in common by both churches, the Dutch hold the Dort and Belgic Con-

fessions which emphasize the doctrine of predestination more strongly than the Catechism does. The German and Swiss Reformed churches never indorsed or made of confessional authority the Canons of Dort, and it is safe to say that our branch of the Reformed church in the United States will never accept them without important modifications or explanations. Dr. Mabon suggested that on this point a Declaratory Act might be adopted with reference to the Canons similar to that agreed upon by the United Presbyterian church of Scotland in 1879 in reference to the Westminster Standards, viz.:

1. That in regard to the doctrines of Redemption as taught in the Standards and in consistency therewith the love of God to all mankind, his gift of his Son to be the propitiation for the sins of the whole world and the free offer of salvation to men without distinction, on the ground of Christ's perfect sacrifice, are matters which have been and continue to be regarded by this Synod as vital in the system of Gospel truth and to which due prominence ought ever to be given.

2. That the doctrine of the divine decrees, including the doctrine of election to eternal life, is held in connection and harmony with the truth that God is not willing that any should perish but that all should come to repentance and he has provided a salvation sufficient for all, adapted for all and offered to all in the Gospel, and also the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.

The writer in a few remarks endorsed the suggestion of Dr. Mabon as the only practicable way of meeting and overcoming the obstacles in the way of organic union between the two Reformed churches. He was gratified to be able to say that the Mercersburg Classis had proposed this same Declaratory Act three years ago as a basis of union between the two Reformed churches and also the Presbyterian church.

Such a deliverance would make clear sailing between Scylla and Charybdis for the union movement.

We feel more thoroughly convinced than ever that Dr. Mabon's suggestion is the only practicable solution of the questions at issue. As he remarked to us at the close of the discussion, "the adoption of such a Declaratory Act will settle the question forever." More than this, it will furnish an acceptable basis on which the United Reformed Churches can unite with the Presbyterian churches both North and South in a grander union of all members of the Reformed family of churches holding the Presbyterian form of government. "One thing at a time," however, as some of the brethren remarked. Very well! But let that one thing be of such a broad and far-reaching character as to pave the way for grander victories in the line of unity and peace among kindred branches of our dear Redeemer's kingdom. The Westminster Standards and the Canons of Dort we can accept, if they are construed in harmony with the Declaratory Act. Having done so, all serious obstacles in the way of organic union will be overcome, and we become one in obedience to the sacerdotal prayer of our common Lord and Saviour as he was about to offer himself as an atoning sacrifice for the sin of the world.

What a grand representative American church these united branches of the Reformed family will make? With a form of government in harmony with the representative principles underlying our Republican and Democratic institutions and a history studded with champions of constitutional liberty, in Church and State, we will possess a vantage ground and have a

claim upon the citizens of this great Republic such as no other ecclesiastical organization in the land can present. C. C.

For Reformed Church Messenger.

MISSIONS AMONG THE INDIANS.

In as much as there seems to be an awakened interest in the cause of foreign missions, may there not be danger, perhaps, of losing sight of the missionary interests of our own land, especially among the two hundred and sixty thousand or more of Indians "in the heart of the hand of our country."

We are doing comparatively little, as a denomination, among the Indians. I believe we have a mission among the Winnebagoes; but that ends our activity. Our blessed Master has declared, "Other sheep I have, which are not of this fold: them, also, must I bring, and they shall hear my voice, and there shall be one fold and one shepherd." We have been living as a people, to a great extent, as though the Indians were not a part of the "other sheep I have," etc. For a long time the Government practised the extermination theory, but they would not become extinct. In this way God spoke to our authorities, until the humane element in our humanity gained the ascendancy; and the result is a special effort to educate and civilize them.

In the St. John's church, Martinsburgh, Pa., twelve Indian boys and one girl were baptized and confirmed on the 24th ult. They belong to the Osage tribe. They were instructed in the catechism by Prof. Bridenbaugh, and afterwards by the pastor. In June they will go back to the reservation. The question which now confronts the pastor and people, is shall they be left to themselves, without any means of grace and without the care and protection of the Church?

Therefore, the whole Church is also challenged by the following question, "Shall they have a missionary who shall take them as a nucleus for the establishment of a congregation among their tribe?"

From the report of the active agent of the reservation, we learn that of all the Indian tribes the Osages are the best provided; the Government pays them out of their fund from \$35 to \$40, per capita; for Indians, they are rich. They are of a good disposition, obedient, and anxious to learn to do right. If any fault is to be found with them it is for their acts of omission rather than commission. Going back the danger is, to be induced by the older ones to return again to their former modes and habits of living. They would be preserved against this danger by the presence of a missionary.

I think I am correct in saying that no denomination has as yet begun work among the Osages. Owing to their circumstances financially, I do not believe it would be a long

time until we could have a flourishing, self-supporting congregation among them. Can we, as a denomination, afford to turn our backs upon this open door? Can no one be found who will go among them and teach them; organizing them into a school, and thus prepare the way for the establishment of a congregation? May the Lord so direct.

P.

For Reformed Church Messenger.

THE BENEDICTION.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."—(2 Cor. xiii: 14).

In the Old and New Testaments there are benedictions or formulas by which public worship is closed. What distinguishes from other prayers or invocations, is the fact that they are given in the imperative form. Query: Why, then, do so many of the clergy put them in the *potential* mood, and preface it with a "may the grace of, &c.?" There is something said about "adding to" and "taking from,"—(Rev. xxii: 19), which men ought to heed. Better pronounce the benediction as it is written, then, and not say, "may the grace," etc.; nor change the "you all," to *us*.

And while we speak of its *Scriptural form*, let us add a word on the *manner* of pronouncing it, too. Why do ministers *close their eyes* or *fold their hands*, in uttering it? As it is meant to *impart* a blessing to and upon the congregation, why not *extend* the hands, with the *palms downward* and *outward*? Were this peculiarity consistently given, perhaps, many a careless worshipper would remain in the service until the benediction is conferred, and not hasten out when the doxology is being sung. He might not then confound it with the ordinary prayer.

Yes; we may be punctilious, but men may become slovenly too. The line should be drawn somewhere; and why not observe the proprieties of the pulpit and altar throughout? "Let all things be done decently and in order;" reverence, no less than "holiness becometh thine house;" "keep thy foot when thou goest to the House of God"—why not also thy *hands* and *tongue*, too?

It is annoying and confusing enough, that there are already so many different "Versions" (*Old and New; Authorized and Revised*); let not each pastor have his own, to boot.

Our Church Work.

For Reformed Church Messenger.

LETTER FROM YAMAGATA.

FIRST FRUITS.

Sunday, March 4th, I baptized our first converts in Yamagata. After a residence of a little more than four months, we reaped our first fruits in the conversion and

baptism of *four* persons. A small number, to be sure, when compared with the scores and hundreds, received into the church at some other places. This is, however, only a *beginning*. And, since all beginnings are difficult, it is, under all the circumstances, a very good and hopeful beginning, as will be manifest in what I hope to say further on.

These, our first members, are hopeful—hopeful in the sense—that they are unusually earnest in the new life they have begun to live; and hopeful also because of their previous character, and the standing they occupy in the community.

THE KIND OF MATERIAL.

One man who, with his wife, was received into the church, is a lawyer, and one of the most influential men in the town. Another is an *official* in connection with the *Kencho* (provincial government), and as such, a man of considerable prominence.

The fourth is a young man, 18 years of age. This young man was destined to become a Buddhist priest, and had been in attendance at one of their leading parochial schools in Tokio. Recently, he visited his brother in Yamagata, who is a Christian, and at present my teacher. In this way he first learned Christianity, and in time he became an ardent believer. His desire is to become a Christian minister, and he has the elements of making a good one, too. Could you have seen his brother yesterday, standing up before the congregation, and with tears streaming down over his face, and choked utterance, expressing his joy over the great change that had come over one so near and dear to him, then you would have, with me and many others present, wept, too.

While the Methodists have labored seven years with a present membership of less than 50, and, according to a statement publicly made by their pastor, with the exception of four or five all low class people; as we think of this, we have reason for gratitude to God for the kind of beginning he has permitted us to make.

CHRIST BEING MADE KNOWN.

Since we have come here with our school, Christianity has been brought to the notice of the people as never before; so say the *Japanese*; and there is an inquiry into the subject that augurs of great success, and bespeaks a great harvest for the future. Our school has been a sort of advertising medium to Christianity.

Then, too, we have held the first public lectures on Christianity. Two of these have been held in a large theatre in the town of Yamagata. They were announced in the daily papers of the place; tickets of invitation were printed and circulated, so that the attendance numbered hundreds, and a large class was thus reached.

A BIBLE CLASS.

I have started, also, an English

and Japanese Bible Class, which meets every Sunday afternoon, at 2 o'clock. The first half hour is spent in singing, Mrs. Moore having charge of this part. Then, for one hour, the Bible is read in English, verse after verse, by those able to read English; and I make the necessary explanations in Japanese.

After this, we have an inquiry meeting, when any one is at liberty to ask any reasonable and proper question on any Bible or Christian subject. This part of the service is conducted by our head teacher, the Rev. Mr. Morimoto, who is a fine biblical scholar and a ready speaker.

At our last meeting we had eighty in attendance, including teachers, students, newspaper editors, several physicians and others. What the results of these large meetings for Bible study and discussion will be, remains to be seen; but, by the blessing of God, good will no doubt result. Some of the most sanguine Japanese say, we can storm the citadel and capture the city for Christ. God grant that we may in time reap a great harvest.

AN INVITATION ACCEPTED.

Last Friday evening, March 2d, we received an invitation to come to Kami No Yama, a town of 5000 people, seven miles from here, to take part in a public lecture on Christianity. Myself and teacher, one of our school teachers, the Methodist pastor and our evangelist, five in all, went.

The lower floor of one of the hotels had been rented and thrown open for the purpose. This was filled with people, and many standing outside. For nearly three hours we talked to these men and women on the great theme of our holy religion. The subjects discussed were: "The True Light;" "The Christian's God;" "What, and Who is He?" "Christianity a necessary factor in True Progress."

Your missionary spoke on the "Bible view of Man," emphasizing the lost and fallen condition of mankind, and hence the necessity of redemption.

This was one of the most quiet and orderly public lectures I have yet taken part in. At these lectures we are often sorely tried. To have some disturbers in one part of the house crying, No! No! at the top of their voice; and in another part, others, equally loud, Yes! Yes! Hear! Hear! is trying. Or, when you make a reference, to say, Martin Luther, asking who was he, and what did he do; to have some fellow bawl out, he was a fool; or when you earnestly say, that you will proceed to discuss so and so, to have some one pipe out, it is all useless, you had better stop. This is intended to disconcert and confuse the speaker especially if he is a poor foreigner, laboring under the disadvantage of speaking in a difficult, foreign tongue.

These disturbers are generally Buddhist priests, disguised so as not to be readily known, or else, sometimes a band of students who are

after fun at the expense of the speakers.

HOW TO KEEP AN AUDIENCE.

There is another thing I might mention. At these lectures, where there are often from three to five speakers, the foreigner is put on last. This is a trick to keep those present to the end, since their curiosity generally prompts them to remain to hear the foreigner.

Now, delivering a lecture in *Japanese* is like getting a tooth pulled: the sooner over, the better; and to sit for two or three hours waiting your turn to come, is to me an unpleasant operation. I tell the Japanese, sometimes, I object to being the tail of their kite. They say, "it is better for the cause; under the circumstances, a foreign tail is better than a Japanese;" and I am induced to submit to what is an unpleasant performance, and to become very nervous.

Thank God, beyond these lofty snow-covered mountains, the banner of King Jesus is being unfurled. Members are beginning to gather around this standard, and some are even enlisting in the army of the Lord.

Yours, in Love. J. P. MOORE.

For Reformed Church Messenger.

PROCEEDINGS OF THE BOARD OF FOREIGN MISSIONS.

A special meeting of the Board was held at Harrisburg, Pa., on May 15th and 16th, all the members being present, except two. Missionary Gring, Revs. Ellis N. Kremer and George W. Snyder were also present.

The annual report of the missionaries are very satisfactory, showing encouraging signs of progress.

The financial statement reveals the astonishing fact that, after all the expenses have been paid, the mission treasury in Japan will have a surplus of \$1,600 in American gold. This bare statement gives assurance that the missionaries are *economical*. There is no waste among them, but the money is well applied.

THE NEW BUILDINGS.

Steps have already been taken looking towards the erection of school buildings, a residence for the lady teachers and a dwelling for Rev. W. E. Hoy. We need at least \$1,500 more to pay for these buildings. The wisest builder cannot estimate the cost of a house *on the cent*. Let the Board have a little margin, and then we can pay as we go, and owe no man anything; but to love one another.

ANOTHER MAN CAN GO.

When the treasurer and secretary came to compare notes on the Yamagata matter they found, to their utter surprise and unspeakable joy, that FIFTEEN HUNDEED AND TWO DOLLARS had already been received in pledges and cash for the laudable object of sending another man to Yamagata.

It did not require much effort to pass the following resolution: "That the Board send a teacher to Yama-

gata to assist the Rev. J. P. Moore in the work at that place." A call for applicants will be found elsewhere in the columns of this paper.

A MISSIONARY JUBILEE.

Rev. N. Gehr, D.D., offered the following preamble, which was unanimously adopted:

WHEREAS, The Board of Foreign Missions has now been in existence fifty years, and that it would be proper to celebrate in some manner such a memorable event; therefore, *Resolved*, That the several district Synods be respectfully requested at their next annual meetings to take notice of this fact, and to arrange on the occasion of the missionary meeting, usually held in the course of its sessions, such services and exercises as they may deem proper under the circumstances.

Resolved, That the Secretary of the Board, in connection with the treasurer, be requested to prepare a short history of the Board for the last fifty years, and, in addition to other matters relating to the Board, publish the same in our different Church papers for the information of our people.

It was resolved, that a day be fixed during the year for a special missionary service throughout the whole Church, and that an order of exercises be prepared for a proper observance of the day.

ELDER KELKER'S RESIGNATION.

A few weeks ago, this startling document was found on the Secretary's table. Will the Board accept it? Who can fill the responsible position? and a host of other questions arose in the minds of the brethren, who labor in this holy cause. It was read at the meeting, but the voice of Providence spoke louder in the resolutions of Rev. C. Z. Weiser, D. D. and the venerable treasurer could not say, *Nay*.

WHEREAS, Elder Kelker has offered and insists upon his resignation as a member of this Board, and per consequence as its treasurer, it was,

Resolved, That this Board cannot assume the responsibility of accepting his resignation, and thereby exonerate him from the charge which the Church has imposed upon the General Synod, its highest judicatory.

Resolved, That this Board most earnestly and solemnly urges Bro. Kelker to withdraw his resignation and thereby save the Board from serious embarrassment.

Resolved, That the ministers and members of the Church and friends of the Foreign Mission cause, individually and collectively, be earnestly requested and entreated to co-operate with the Board towards attaining the specific ends determined upon in its wisdom.

Resolved, That the Board assures the Church of its constant efforts to do accordingly for the Foreign missionary cause in Japan.

RESIGNATION OF REV. D. VAN HORNE, D.D.

For ten years this genial brother

has been the prudent President of the Board. He bears away with him the most pleasant recollections of the kindness and courtesy shown to him by the brethren, and greatly rejoices at the prosperity of our work in Japan.

He adds: "I shall continue to follow your progress in the good work of carrying the Gospel to the perishing heathen with unabated interest and will be glad to do anything that I can to aid in the work that we have had in hand jointly for the past ten years."

THE ACTION OF THE BOARD.

WHEREAS, The Rev. David Van Horne, D.D., has accepted a call as professor of Theology in Heidelberg Seminary, Tiffin, Ohio, and expects to remove to the West, and therefore feels himself constrained to resign his position as a member and as President of this Board, therefore,

Resolved, That we sincerely deplore the necessity which constrains Dr. Van Horne to sever his connections with this Board and withdraw from an office which for a period of ten years he has filled with signal acceptance.

Resolved, That this Board highly appreciates the valuable services of Dr. Van Horne, to which he has devoted much time and labor, and hereby tenders to him its gratitude for such services, and that we further bear our cordial testimony to his uniform fidelity to duty.

Resolved, That we cherish the most pleasing recollection of our pleasant intercourse with Dr. Van Horne, and pray that the blessing of the Great Head of the Church may attend him to his new sphere of labor, and make him abundantly useful therein, for the extension of the Church and the salvation of souls.

B. BAUSMAN,

N. GEHR,

WM. H. SEIBERT.

THE NEW MEMBER.

Rev. John H. Prugh, the deservedly popular pastor of Grace Reformed church, Pittsburgh, Pa., was unanimously elected to fill the vacancy in the Board. We hope he may accept the trust. The brethren will welcome him. Rev. C. Z. Weiser, D.D., is the President and Rev. N. Gehr, D.D., Vice-president, whom we affectionately commend to the Church for her confidence and esteem.

REV. GRING'S RETURN.

It was resolved that the furlough of Missionary Gring shall terminate on October 1, 1888, and that he be directed to sail for Japan not later than the above date, to resume his labors at Tokio. No one can estimate the influence this zealous brother's visit will exert on our people. Let us hope and pray, that his stay in America may have given fresh zeal and new courage to the cause so precious to the people of our beloved Church.

The work at Tokio requires a foreign missionary. Rev. J. P. Moore writes in a recent letter:

"With Brothers Hoy and Schneder in Sendai, myself and one other man in Yamagata and one man in Tokio, then we shall be in good working order. And I believe that our Reformed Church will go down into the history of Foreign Missions with honor and glory for what she shall have done in bringing a nation unto Christ."

PRAY FOR MISSIONS.

When? Always, but especially during the sessions of the General Conference on Foreign Missions, to be held in London, from the 9th to the 19th of June, 1888. A call to prayer, sent out by the committee, will appear in this paper.

The Board will meet in Harrisburg, Pa., on the 26th day of June, when, it is expected to appoint a missionary for Yamagata. Let us all pray that the right man may be sent.

ALLEN R. BARTHOLOMEW,
Secretary.
Pottsville, Pa., May 19, 1888.

For Reformed Church Messenger.

MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT
OF MISSIONS.

WHAT THE SUNDAY-SCHOOLS PAID.

Many persons are anxious to know how many Sunday-schools gave Easter offerings in answer to the special appeal, but it is impossible to give the number or to say how much they paid. An examination of the treasurer's book, May 16th, shows that many pledges have not yet been sent in; and then, too, in many cases, the treasurers of many classes have sent in their moneys without giving the details, so that one cannot tell from whom the various amounts came. Much, however, was sent in. The total income of the Board during April was \$2,800, and during the first half of May \$2,200. The whole income during the eight months, since September 20th, is a little over \$2,000. To realize the whole \$22,000, there requires an income of nearly \$10,000 during the four months, between May 16th and September 16th. Let us try to raise it.

IS IT RIGHT?

The missionaries are not paid when their money is due. Why not? Because the money is not in the treasury. And this treatment is not new. It has been long so. Twenty years ago, when I was a missionary pastor in Altoona, the quarterly check often came long, very long, after due. All our missionaries are alike. If we have only one fourth enough money to pay them, each gets his one fourth, and all wait for the balance. Often the waiting costs a loan at heavy interest, or else a self-denial of things very needful to comfort. Even the children are made to suffer every three months, because the Board does not pay what it owes.

Is this right? And shall the wrong continue? Or will every congregation and school and society make a

special effort to lift our work out of this shame and pain by September next? It can be done, if we all work together.

"ALWAYS WANTING MORE MONEY."

How glad our people should be when the Board every year calls for more money, and every month appeals for larger giving!

Instead of glad, however, many people feel bad, and sometimes mad. But why should they? Is not this call a good sign, an assurance of growth and progress? Is it not God's way of saying that he is with us and blessing our work?

When a man's store is too small, or his shop, does he complain and feel sore? Or does he feel happy that his business is prospering? And does he not cheerfully put more money into it?

Why then should our people complain when a call is made for money to enlarge our missionary work? Why lament or scold? This call means growth and progress under God's blessing. Is it not a sin to speak and feel as some people do? Let us rather thank God for such good signs.

A CASE IN POINT.

To show you what a help these \$500 church building funds are, I need only mention the case of Sioux City, Iowa.

In December, 1887, the missionary there wrote that they must at once buy a lot before the spring trade would advance prices, and he asked what the Board could give him for this purpose.

We had on hand, ready for use, three such funds, and the treasurer was instructed to loan these \$1,500 to the trustees of the congregation on the conditions of the plan.

Without a doubt this prompt aid saved us \$500, perhaps \$1,000. This I know that if we had had \$1,500 on hand two years ago when the missionary in Kansas City, Mo., first asked our aid, \$2,000 would have been saved in the price of that lot!

Let this example encourage you to give the Board of Missions a Special Church building fund.

GREAT TRUTHS.

Great truths are very simple truths, when finally they are comprehended; but it takes a long while to prepare any mind to comprehend a great truth. For years one may grope in darkness concerning some phase of his spiritual life, or some perplexities of a sacred friendship, or some seeming contradictions in his innermost personal character; when suddenly a light will break in upon the mind, or upon the heart, which instantly makes clear that which before seemed hopelessly dark. A great truth is then perceived in its bearings upon, and so in its explanations of all that was bewildering and disheartening to one who was in ignorance of, the truth. What a new sense of life and of hope comes with such a new

recognition of a comforting or an enlightening great truth! In the joy of an experience like this, one can wait and trust in other perplexities which may yet be similarly resolved and dissipated.—*Sunday-School Times.*

The Family.

THE TIME OF FLOWERS.

Song of Solomon ii. 8.

How sweetly doth He show His face,
How gently speak and say,
Rise up, my love, my fair one, rise,
And come away!
Past is the winter and the cold,
The rain is o'er and gone;
The flowers appear upon the earth,
Now glows the sun!

The singing of the birds is come,
All listening now we stand,
The turtle dove's low note is heard
Through all the land.
The fig-tree buds, the tender vines
Are fragrant as the day,
Arise my love, my beautiful,
And come away!

My dove, who in yon rock of rocks
Dost in my love rejoice,
Come, let me see Thy countenance,
And hear Thy voice.
Mine my Beloved is, I His,
Among the lilies He
Feedeth, until the morning breaks
And shadows flee!

HELPS TO PATIENCE.

A woman whose life had been long and chequered with many reverses, said lately: "Nothing has given me more courage to face every day's duties and troubles than a few words spoken to me when I was a child by my old father. He was the village doctor. I came into his office where he was compounding medicine one day, looking cross and ready to cry.

"What is the matter, Mary?"

"I'm tired. I've been making beds and washing dishes all day, and every day, and what good does it do? To-morrow the beds will be to make and dishes to wash over again."

"Look, my child," he said, "do you see these little things, of no value in themselves; but in one I put deadly poison, in another a sweet perfume, in a third a healing medicine. Nobody cares for the vials; it is that which they carry that kills or cures. Your daily work, the dishes washed or the floor swept, are homely things and count for nothing in themselves; but it is the anger or the sweet patience or zeal or high thoughts that you put into them that shall last. These make your life."

No strain is harder upon the young than to be forced to do work which they feel is beneath their faculties, yet no discipline is more helpful. "The wise builder," says Bolton, "watches not the bricks which his journeyman lays, but the manner in which he lays them."

The man who is half-hearted and lagging as a private soldier will be half-hearted and lagging as a com-

mander. Even in this world he who uses his talents rightly as a servant is often given the control of many cities. "They also serve," said John Milton, "who only stand and wait."

We should remember above all that the greatest of all men spent thirty years of his life waiting the appointed time to fulfill his mission.—*Youth's Companion.*

POWER OF EARLY IMPRESSIONS.

That the impressions gained in childhood retain their hold and assert their power over the man, even after he has become burdened with the cares of a widely extended and most difficult business is well illustrated by an incident in the life of the late Horace F. Clark, furnished us by Thomas Wright: "Mr. Clark in his boyhood was a resident of my native place in Vermont, where his father was the eloquent pastor. He became much attached to its Green Mountain scenery, and loved, when grown to manhood, to visit the magnificent theatre of his youthful sports. On one of these occasions, while roaming over one of the fields, he came up to a certain rock which at once arrested his attention. The sight was most impressively familiar. It was the spot where his father kneeled with him when a little boy and prayed, and near by was the grove where he had gathered the Sabbath-school children in those days. 'I will buy the farm,' said he, and he did buy it. However well the purchase might serve as a pleasurable summer resort for the rising railroad king, the character of the impression which led him to possess it will never cease to speak well for him and for a praying father."

GOD'S METHODS.

God has many methods of showing us his ways. He teaches us by his word, which is as a lamp to our feet and a light to our path, and by which the man of God may be so taught as to be "perfect, thoroughly furnished unto all good works." In that word we find the fullest and most careful instruction. It meets us at every point in our existence, and by general and comprehensive direction shows us the way in which we should go. He shows us also by his Holy Spirit, which guides us into all truth, which shows us things to come, which instructs us in the very wisdom of the Lord, which takes the things of God and shows them to us. He shows us by his providence, hedging the wrong path, opening the right way before us, warning us off from dangerous places, opening before us ways of pleasantness and paths that are peace. He shows us sometimes by affliction. If we refuse to hear instruction, he makes us to "bear the rod," to know what he would have us to do, and to do it from the heart.—*Selected.*

Youth's Department.

AT THE TOP.

The sweetest cherries, mind you, lad,
Grow highest on the tree ;
And would you win the fairest fruit,
One thing I'll say to thee :
It falls not at the clinking gay
Of any idler's pelf—
You'll have to climb the rugged tree,
And gather for yourself.

'Tis vain to wait the fruit to fall,
Or pelt the tree with stones—
You'll have to struggle bravely up,
And risk some broken bones ;
You only waste your time below,
And get indifferent pay—
If you would reach the ripest fruit,
Just throw your fears away.

'Tis so with everything in life
That's worth the owning, lad—
With learning, wealth, and character—
The best, the good and great have had :
They come not at the nod or hest
Of any idle hand—
'Tis only those who bravely toil
May have them at command.

If, then, you want the ripest fruit,
Just labor till you win ;
But mind thee, boy, while up you climb
Keep heart and hand from sin ;
The best and grandest guerdon, lad,
If bought with wicked wage,
No peace or comfort yields at last,
But curses on your age.

—*Christian Observer.*

HAROLD'S FAULT, AND WHAT IT BROUGHT HIM TO.

Little Harold Duncan was as bright a boy of thirteen as one could wish to see. In fact, it was often remarked what a fine-looking boy he was, and what charming manners he had. He seemed a little gentleman by nature ; and yet, among the children, his mates, he was not a favorite. Why? Because of one great blemish in his character,—greater far, in his or any one's, than is always realized. He was an unmitigated tease.

He was the only boy, among five sisters, at home, and the youngest. His parents felt very tender of their one boy, and could seldom see anything in him to correct. The sisters were all considerably older than he, except one. Little Florry was only one year older, and his chief playmate. Being possessed of a quick temper and keen sense of justice, she was just the material for teasing ; and she got it. Poor child ! Her life was a burden to her. It did no good to appeal to father, or mother, or older sisters. She only received reproof for impatience and an evil temper.

"Harold was only in fun," she was told.

Yes, even more ; he was actually held up to her as an example of a pleasant, sunny disposition. "He was always happy and contented." Why shouldn't he be when nothing was allowed to cross his will? So blind are some !

On the day on which we make his acquaintance, important things are at hand. Master Harold Duncan and his sister Florry (that last needs to be written a little smaller) are to give a party.

To go back a little : Away down in New York lived Cousin Milly, a young lady of sixteen, who was coming to make them a visit. She was a great favorite with all the family ; so Harold conjured up in his busy brain the idea of giving a party, that he might show off his city cousin to "the boys." No other boy had such a beautiful cousin, he was sure. He even assented quite graciously when Florry pleaded for the girls to be invited, although he usually pretended—at home—to hold a very low opinion of girls.

The "idea" found favor with his mother and sisters, as most of his ideas did ; and now the preparations were all made. Cousin Milly had been with them two weeks.

Lovely in form and feature and dress, she was more lovely in character and manners. No one could meet her without pleasure, and no one could live with her two weeks without loving her.

It had been a fortnight of mingled bitter and sweet to Harold. He had tried hard to be on his good behaviour ; but, somehow, he seemed fated to bring a sorry look into Cousin Milly's sweet eyes so often ! He had spent every spare minute by her side, drinking in her every word and smile and motion with almost worship ; and yet he had a feeling that she didn't quite approve of him.

She never laughed when he pulled Florry's hair, or ridiculed her nose, or called her "a wasp" because of her quick temper, or a "sunflower" because of her round face and yellow hair. No ; such thing never made Cousin Milly laugh ; but she would draw the little girl up to her, and kiss her with the sweetest of smiles, or comfort her with the good old-fashioned maxim, "Handsome is who handsome does."

The very Sunday evening before, when she was reading to the children, she had suddenly laid down her book and given them a little talk about a certain verse in the Bible which said : "Let this mind be in you, which was also in Christ Jesus." Harold wondered why she did it. Surely he was a good boy ; he had heard his mother say so. She must have meant Florry. Somehow that last bit of comfort didn't satisfy him, however. He felt that she meant him. Now the party was coming off ; and he meant to put in master-strokes, and force his cousin to admire him.

At the appointed hour the children assembled in the parlor, and Cousin Milly was begged to come in and help entertain them.

It was a proud moment for Harold. By the time his cousin had been in the room half an hour, every boy and girl there was her willing slave. He brought the "Cousin Milly" into his conversation as often as possible, just to show that he had an ownership in her which none of them could claim. Also, he put forth his own best efforts to appear well in her eyes, and felt that this time he was measurably successful.

To be sure, his ruling passion to

tease some one would overcome him once in a while, but it happened to be in ways that his cousin didn't notice.

All went thus well until refreshments were served. While the happy children were eating their candies and nuts, Cousin Milly slipped from the room for a few minutes. When she returned, she found a little girl close by the door, crying softly to herself, while holding her hand to her mouth as if in pain. A gentle inquiry elicited :

"Those lozenges Harry gave me burn so !"

Cousin Milly turned reproachfully to Harold, whose back was toward her. Just at that minute he slyly reached out his foot, and gave the leg of a chair a little pull. The girl, who was about sitting down on it sat, of course, on the floor, bumping her head on the chair.

Master Harold sprang forward, with great show of gallantry, to help her up, at the same time giving a wink and grin at some boys.

His arm was suddenly caught. He looked up to meet Cousin Milly's blazing eyes, as she exclaimed, with a ring to her voice that he had never heard before : "Harold Duncan, I am ashamed of you !"

Harold stammered out something about "only in fun," and tried to walk away ; but she held him tightly, and answered : "I think it is fiendish to find 'fun' in the suffering and unhappiness of others ! Go sit down on that chair, and stay there, while these children finish their candies in peace,"—which he did, in such humiliation as he had never felt before in his life. He was glad when, not long after, his guests departed. He crept upstairs and—big boy as he thought himself—cried himself to sleep. Nor did he come down the next morning to see Cousin Milly off for her home, but watched her ruefully from the window.

In spite of the anger he felt at her, he could not help loving her, and wondered why it was that he could not get on with her, or with the boys and girls (especially the girls) at school. Why was it, boys?—*S. S. Times.*

ADVICE FOR BOYS.

Remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction-bell or writing funny things, you must work. If you look around, you will see that the men who are the most able to live the rest of their days without work, are the men who work the hardest. Don't be afraid of killing yourself with overwork. They die sometimes, but it's because they quit work at six P. M., and don't go home until two A. M. It is the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumbers, it gives you a perfect and grateful appreciation of a holiday.

There are young men who do not work, but the world is not proud of them. It does not know their names even ; it simply speaks of them as "old So-and-so's boys." The great, busy world doesn't know that they are there. So find out what you want to be and do, and take off your coat and make a dust in the world. The busier you are, the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.

TO THE LITTLE MAIDENS,

Little maidens, love your mothers,
And be patient with your brothers,
Still endeavor to be good,
Never noisy, bold or rude ;
But with modest, easy grace,
And a bright and pleasant face,
Let the sunshine from your heart
Joy and happiness impart.

Thus in doing unto others—
Father, mother, sisters, brothers,
Trying constantly to please us—
You will grow to be like Jesus ;
Thus will every little maiden
Still retain her childhood's Eden
As we journey here below,
Shedding joys where'er we go.

TRUST HIM ANYWAY.

Mabel and Edith were sisters and loved each other—as all sisters should. They were also beloved by all who knew them ; for they had learned the secret of true happiness—they had given their hearts to the Saviour, and were trusting in him. One day, as they were looking up some of their favorite texts on prayer, Mabel asked :

"Edith, what would you do if you should call upon Jesus, and he did not answer you ?"

"I should keep asking," replied Edith.

"But suppose he never answered you?" said Mabel.

"Then I should trust him anyway."

Pleasantries.

The cotton seed becomes cotton, the cotton becomes thread, the thread becomes a fabric, the fabric becomes a print, the print becomes a wrapper, and the wrapper becomes a beautiful woman.—*Boston Courier.*

A little Buffalo girl was not feeling well, and her parents suggested that she might be about to have chicken pox, then prevalent. She went to bed laughing at the idea, but early next morning went into her parents' room looking very serious and said : "Yes, it is chicken-pox, papa ; I found a fedder in the bed."

"Yes, Bobby," said the minister, who was dining with the family, "everything in this world has its use, although we may not know what it is. You wouldn't think that flies are good for anything, yet—" "Oh, yes I would," interrupted Bobby. "I know what flies are good for." "What, Bobby?" "Pa says they are the only thing what keeps him awake when you are preaching?"

NOTICE.

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For Terms, see page 12.

THE REFORMED CHURCH MESSENGER.

907 Arch Street, Philadelphia, Pa.

WEDNESDAY, MAY 23, 1888.

THIS COUNTRY AND HOME MISSIONS.

When Christ told Peter and the disciples to guide and feed his sheep, he had primary reference to the pastoral care of Christian communities already established; but as these are always surrounded with a world of darkness and unbelief, their duties must be extended so as to include the whole field around them. Many sheep are not in the green pastures of grace; wandering about in the wilderness or on dark mountains, and they must be searched out and brought into the fold of the one true Shepherd. Some go off to distant places or new settlements, and send back the earnest cry for food and a shepherd's care.

Thus the Home missionary work begins, and naturally claims the attention of the churches first, although by no means exclusively. It grows out of our Christian experience, but it always goes back to the command of Christ to feed his lambs and his sheep. So history and our Christian consciousness teach us.

The subject of Home Missions has been extensively discussed in all Churches wherever the spirit of missions is at all alive, our own included. On this subject we have had line upon line and precept upon precept, and yet we have not had too much; in fact, not even enough. It is a cause which requires constant agitation, so that our zeal for it may not grow cold. We here make only a remark or two in reference to its importance in this favored land of ours.

It is well known that in the beginning the churches in this country generally were, to a large extent, planted and watered by the churches in Europe. This was especially the case with our own Reformed Church—something that we ought never to forget. And now as we look around us and survey the grandeur of this great Christian nation, we see the results of the early planting of Christianity in the soil of this western world. For this we may well be thankful, be encouraged, and be impelled to press forward to other and similar achievements.

Our country, in fact, is still new, and many parts of it are just as primitive as were the homes of our forefathers when they landed on these shores. There is still, to some extent, the same want of the comforts and conveniences of life in our vast borders, the same hard work,

and when Sunday comes, the same want of the preaching of the Gospel. There is therefore the same necessity to send forth and support missionary pastors in destitute places as there was when this country was still all one howling wilderness; and this duty now devolves not so much on those who live beyond the seas, as upon those here whose ancestors were supplied with the bread of life in their time of need.

The different religious denominations are manifesting a commendable zeal in this good work, and large contributions are made from year to year for this object. Our own is waking up of late years and doing something. Sometimes it is thought that there are too many missionaries in the field, so that they interfere with each other's work; and that there are in some places too many struggling missions already. That may be the case, here and there, at present, but the country is still new, and such towns, villages or cities are bound to grow, and what may be too many churches now will turn out to be too few in the course of a few more years. We should take that into consideration. As a country we are still in our youth, and we ought to build for the future.

So great is the rush in some places to pre-occupy the ground by the Congregationalists, Presbyterians, Methodists and others, that it seems difficult for Lutherans and Reformed to get even a foothold among their own people. Accordingly some have thought that they ought to stand back and let the English denominations exclusively hold the ground. We do not think this would be either right or honorable to ourselves. These brethren doubtless would be willing to do our proper work, if we say so; and seek to do it just as well as we could; but this is problematical. Lutherans and Reformed love their own churches best, and their pastors can build them up better in faith and be more useful among them than any others. But the very idea that we should leave to others to do what it is our duty to do refutes itself, and so we will dwell no longer on it.

THE PENTECOSTAL MIRACLE.

Various and certainly very able attempts have been made by modern critics to show that the disciples on the day of Pentecost did not speak of the wonderful works of God in the literal tongues of the different nations represented at Jerusalem, some fifteen or sixteen in all. We are glad, however, to see that our friend Dr. Schaff, whom we all know, does not give place by subjection, not even for an hour, to such commentators, including even his venerated teacher, Dr. Neander, who in some instances has yielded too much to the exorbitant demands of the rationalism of his own country.

Any other interpretation of the Pentecostal miracle than that which has been given of it from the beginning would deprive it of its signifi-

cance and moral grandeur, and in a great measure destroy the purpose for which it was performed. Let it be viewed for a moment in its connections, and it will be seen that it was just the kind of miraculous interposition that was needed at the time, and for all succeeding times also. Like the miracles of Christ generally, it was an exhibition of supernatural power, but in such a form as to carry with it a meaning that would be instructive and enlightening to the minds of the disciples, and to us too.

Christ had already told them that the dividing line which had hitherto separated the Jews from the Gentiles was to be removed, and that the Gospel must be preached without distinction to all nations. To the simple-minded Galilean fishermen this must have appeared as a stupendous undertaking, too much so perhaps at the time to make any very deep impression on their minds; and they were not prepared to be benefited by any further explanation.

The barrier of language was one of the greatest difficulties in the way of the spread of the Gospel. The disciples were accustomed to an imperfect form of the Aramaic, and they may have acquired some knowledge of a mongrel Greek or Latin by their intercourse with the Gentiles in Galilee. How then were they to address the world at large, a veritable Babel or confusion of tongues? Christ had told them that they would be endued with power from on high to prepare them to become efficient workmen.

But now on the day of Pentecost they were actually endowed with the gift of tongues, and from some department in the temple, or possibly from a house-top in the city, they were enabled to declare the wonderful works of God to all nations assembled around them through their representatives, descendants of the three sons of Noah, Shem, Ham and Japhet. Thus, for the time being, the way was literally opened at once for the preaching of the Gospel to mankind at large; the Christian Church was founded by this preaching of the disciples; and the work of evangelizing the world was at once commenced.

The gift of tongues on this occasion was temporary and intended only for a season. After the Church was organized it ceased, in the course of time, and the kingdom of heaven was left to unfold itself through the more ordinary means and instrumentalities, in harmony with the laws of human progress. Its resources would be increased, and the disciples of the future under the Spirit's influences would be fired with the heroism necessary to master the languages of the earth, as missionaries are now doing, so that all people, without distinction of caste or color, might hear the glad tidings of eternal life, in their own tongue, wherein they were born.

Sometimes the Pentecostal scene is compared to a modern religious

excitement or revival, in which many souls are supposed to be converted to Christ; but such a comparison detracts very much from its world-wide significance. Doubtless individuals, as many as three thousand were converted, and that they had a most wonderful experience, but the whole transaction went far beyond this, and was intended more especially to show the missionary character of the Church. It practically inaugurated the great missionary work of preaching the Gospel to all nations. It was typical and prophetic of the great movement that was to extend over the whole earth, and bring men everywhere under its blessed influences.

All alike need the experience of the Spirit's presence for their own comfort and joy; but His presence in our hearts, to be what it ought to be, must necessarily be a new intuition and a new inspiration to supply others, at home and in heathen lands, with the same Gospel of peace on earth and good will to men. Otherwise it is uncertain whether we have received the Holy Ghost or are only under the influence of our own subjective feelings and fancies.

THE SURPLUS.

The government has a large surplus—millions of dollars—in its treasury at Washington—without apparently knowing what to do with it. It is an exceptional case in the financial affairs of governments. The balance usually in other countries preponderates in the other way. Most gladly would the authorities employ it in liquidating the public debt, if they could. Most of our statesmen have some theory by which the overflowing treasury may be emptied and the load, a heavy burden on the business of the country, be removed; but they seem to be unable to agree upon any plan that is the best, and there is no telling how long the dead-lock will continue.

The problem, however, could be easily solved. As the general government is the creature of the States and has become so rich and mighty under their support, let the millions of treasure flow back to the several States, from which it came, for educational, philanthropic or other useful objects. It would then be a life-giving stream going forth to irrigate and fertilize the whole land. But let some more of it go to the navy—not so much to the army—so that we may have ships in all parts of the world where we have business, and be able to command the respect of the nations.

FALLING AWAY.

Sin is sin no matter where it makes its abode. Sooner or later it finds the sinner out and his judgment day begins. In most cases its progress, however, is more palpably marked in the case of church members who have been once enlightened and then go astray. If they sin through ignorance, weakness or the force of sudden temptation, as they do daily

in one way or another, they are always pardoned when they come with humble, penitent and contrite hearts to the throne of grace. That was the experience of Peter. When he betrayed his Master he was thrown off of his guard and was not strictly speaking, himself. Satan had entered into him to gain a specious victory over him as one of the chiefest among the apostles. But he returned to himself, saw his sin in its true light, wept bitter tears over it and was pardoned by his Saviour, and regarded as if he had not sinned.

Judas, on the other hand, was an habitual sinner, if not in act yet in thought. He was thoroughly dishonest and he allowed his covetousness so to grow on him that it awakened in him other bad passions and led him to his ruin. The state of his mind manifested itself when Mary anointed the Saviour's feet with a pound of the precious ointment of spikenard. He coveted it and wished, if he could get hold of it to appropriate it, to his own use. When, therefore, Christ commended this act of devotion as a preparation for his funeral, he grew angry at him and went away to the chief priests to betray him into their hands for less than the value of the spikenard. This was more than a day before the betrayal and he had time to think of what he was going to do.

Instances of this kind of falling away have occurred in all ages of the Church, if not so dreadful yet substantially the same in principle or substance. Are they not intended to teach us, that whilst we think we are standing we should take heed lest we fall? There have always been those in the Church who imagine that they can commit certain kinds of sins, consisting of wrong doing to others or to themselves or families, with impunity, and persist in doing so in opposition to the voice of conscience as well as the moral sense of the community. Most probably this is more frequently the case in large towns or cities, where there are greater facilities for concealment, but it is not always so. Such a covering up of wickedness may be successfully carried on for years, but sooner or later, the sins committed in secret reveal themselves openly and publicly. The deceiver falls, and when the superstructure of deception and hypocrisy gives way, great is the fall thereof!

Such sad records, which apostates make of themselves, often excite wonder and surprise at the time. They seem to be something sudden and almost incredible. But they are easily explained when they are viewed in their connections. Usually, if not always, they have a history, much more obscure in their beginnings than in their endings. One thing leads to another, and the end is simply the sum total of sins added to sins in a long progression.

In all such processes there is a point, however, where the Spirit of God, the Spirit of Grace, is grieved away from the heart, and the indi-

vidual is left to his own unaided resources. Then, of course, the case becomes worse from day to day, and sin has free course in working out the more speedily its own sad results. It is said of John Newton, the distinguished English pastor, that when he looked of his window and saw a drunkard lying in the gutter, he was wont to say, that if it had not been for the grace of God, it would have been John Newton lying in such a place.

SUNDAY-SCHOOLS.

Whilst our Saviour had a primary reference to the catechumens, or persons just converted to Christianity, the young children of his grace, when he told his disciples through Peter to feed his lambs, it is evident that he likewise included literally young persons among the lambs of his flock, especially the children of Christian parents; and so it has always been understood; especially in the churches of the present day. In fact the command is sometimes made to refer exclusively to those who go or ought to go to Sunday-school, which, of course, is not the case. It is true, however, that Sunday-schools are properly based on the Saviour's direction to Peter, and grow naturally out of this command to feed his lambs. It at once gives our Sunday-schools a high and sacred character. For the most part they are under the direction and care of laymen, but it should not be thus exclusively. The pastor ought to be the spiritual head of every school. No where else can he do more in instructing the young, in feeding Christ's lambs, than when he can meet them all together in a flock by themselves. With them before him, he can be scarcely else but apt to teach, always preparing himself for this purpose and watching his opportunities to say a word in season.

Many conscientious teachers feel their deficiencies in teaching the Scriptures to the young, as well they may; they ought therefore to study the Bible themselves so that they may be workmen that need not be ashamed. By meeting together once a week under the direction of the pastor, they will receive all the help they need for the lessons of the next Lord's Day.

The instructions of the Sunday-school scholars, moreover, should find in some way their crown and completion in the explanations of the Catechism, a duty or task which good shepherds always like to discharge.

Formerly children were expected to go to church with their parents: now-a-days they attend Sunday-school and stay away from church. Sometimes we have seen all the children go out of the church as their parents came in. Is that right? By no means. They ought to remain and sit together with the rest of the family in the house of God. The sooner they do this, the sooner they will learn to understand the

Gospel. How can the Church feed her lambs unless they are at her table on the Lord's Day? A special sermon for the little ones once or twice a year would nourish them greatly, and the older people probably just as much.

Sunday-school literature may be made to serve as a valuable means of imparting spiritual nourishment to children when they are not in the school; but it ought to be of the right kind. We certainly have some good books well adapted for this purpose, but many are not of this character; childish, weak, purely fictitious, and demoralizing rather than edifying. They remind us of an address to a Sunday-school which we once heard. It was made up of a narrative of some good children, which seemed at first to be quite interesting, but it turned out in the end to be only a love story. Fiction may be well enough in its place, but young persons need facts, and if they are properly presented in the light of Scripture, they will appreciate them as something better than mere sentiment or windy fiction.

From the Synods.

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OVER THE MEDITERRANEAN.

Sailing for the first time over the Mediterranean Sea from Naples to Alexandria, is calculated to produce strange feelings in the breast of the traveler. The great sea, embracing in its ample bosom the shores of nearly all the important countries of ancient civilization, allied in all directions with classic associations, and sacred, because of the memorable voyage and shipwreck of St. Paul, cannot help but awaken our interest and enthusiasm.

We emerged from the bay of Naples, justly celebrated on account of its entrancing beauty, in the evening, whilst thousands of glittering lights beamed upon us from the semi-circular shore, and made one think of a vast diadem set upon the brow of the city, which unfortunately, is like some other terrestrial objects, more lovely at a distance than upon closer scrutiny and leisurely inspection.

The next morning when I got on deck the first object that arrested my attention was Stromboli looming up to the south-west. I will never forget the thrill of joy which shot through my frame when I learned from the guide book (my learned friends will please excuse this candid confession of what perhaps should be called lamentable ignorance) that this same Stromboli was the identical mountain which was regarded by the ancients as the seat of *Æolus*, the god of the Winds, whom I used to read of in *Virgil*. But I must confess that my pleasure

and satisfaction in thus coming suddenly upon this strange mythological personage were all the keener. I lifted my hat and made a profound bow to him. He said nothing in reply. I raised my opera glasses at him, and surveyed him again and again. As we came nearer I saw the smoke rolling leisurely down over the north side. It made me think that the old fellow was lazy and not an early riser, and that he was probably only there enjoying his pipe after a late breakfast. But be that as it may, all day long I kept watching the strange old chap. Lofty, rugged and sterile he looked, yet strange to say, as we came still nearer, I saw houses, and then I knew that in this remarkable country there were people actually living on the edge of a volcano. On the eastern slope down towards the sea there is quite a village. How can persons make a living there? I cannot tell, unless by fishing. But not only did the ancients have strange fancies in reference to Stromboli. It was believed during the middle ages that Charles Martel had been banished to this mountain, and "returning crusaders professed distinctly to have heard the lamentations of tortured souls in purgatory, to which this was said to be the entrance, imploring the intercession of the monks of Clugny for their deliverance."

Another pleasant surprise awaited me. I found that our steamer would pass through the narrow channel between far famed *Scylla* and *Charybdis*. *Scylla*, a treacherous rock off the coast of Italy, opposite Cape di Faro, which is the most northern point of the Island of Sicily, is represented by Homer as a roaring and voracious sea monster, consisting of a beautiful virgin above and of a wolf's body and dolphin's tail below, and is depicted by the poets in connection with the opposite whirlpool of *Charybdis* as fraught with imminent peril to all passing mariners. I stood for an hour near the bow of the steamer watching the sea and the shore on both sides, as we still drew nearer and nearer the narrow straits. There was a strong breeze from the south, such, I fancied, as carried St. Paul from Rhegium to Ruteoli, a town close to Naples, in the ship in which he sailed from Malta. My thoughts were busy with the past as I stood there, watching the interesting scene, feeling the wind full upon my face as it swept northward, and eagerly drinking in its exhilarating influence. At last we reached the long waited for locality and passed through the strait in the most matter of fact way imaginable; thanks to the power of steam and modern machinery. I looked back and had my last glimpse of Stromboli, and wondered what *Æolus* thought at any rate of steam navigation.

We soon reached Messina, where quite a number of my fellow-passengers disembarked, and a large quantity of cargo was removed from the vessel. Then we steamed away and soon lost sight of land, since which time we have only the ordinary sights and sounds of a voyage.

C. S. G.

Poetry.

GOD'S FINANCIAL SYSTEM.

"One-tenth of ripened grain,
One tenth of tree and vine,
One-tenth of all the yield
From ten-tenths of rain and shine.

"One-tenth of lowing herds,
That browse on hill and plain,
One-tenth of bleating flocks,
For ten-tenths shine and rain.

"One-tenth of all increase
From counting-room and mart;
One-tenth that science yields,
One-tenth of every art.

"One-tenth of loom and press;
One tenth of mill and mine,
One-tenth of every craft
Wrought out by gifts of Thine.

"One-tenth of glowing words,
That glowing dollars hold;
One tenth of written thoughts
That turn to shining gold.

"One-tenth! And dost Thou, Lord,
But ask this meagre loan,
When all this earth is thine,
And all we have Thine own?"

Personal.

Dr. Horatius Bonar, the popular hymn-writer of Edinburgh, has just celebrated the jubilee of his ministry.

Rev. John H. Sherrard, of Delphos, Ohio, has been called to the Presidency of Groton Collegiate Institute, Dakota.

Bishop Brown, of Fond du Lac, Protestant Episcopal, died last week at the age of fifty-six. He was consecrated in 1875.

By the will of the late Capt. Leonard Burrage of North Leominster, Mass., \$20,000 is bequeathed to Olivet College for a library building, which will soon be erected.

Leonardo da Vinci, besides being one of the world's greatest artists, was also an inventor, and said to have been the originator of the system of locks with movable gates now in use on nearly all canals.

Mr. Octave Pavy (widow of the scientist who perished in the Greely Arctic expedition) has just returned to Cleveland, Ohio, from Europe, where she spent a year for the good of her health. She is engaged in literary work.

President Barnard, of Columbia, has been suffering from nervous prostration. It is said he has been in consultation with the trustees for a long time over the choice of his successor. June, 1889, will be the twenty fifth anniversary of his presidency.

One of the good things recorded of the late Joseph W. Drexel, of New York, is the purchase by him of 6,000 acres in Missouri, which he divided into small farms, built a small house on each, and then sold them very low on easy terms to deserving farmers.

A life-size marble bust of Garibaldi, with a marble pedestal about four feet high, has been placed in the upper lobby of the Senate in the Capitol at Washington. It was made in Italy, to the order of the Garibaldi Monument Association, of Washington, and, through its president, Dr. T. S. Verdi, presented to the Senate.

Science and Art.

As a wood preservative naphthaline is now largely used in Scotland, its act on being to destroy all albuminoid compounds in the wood, leaving it dry and clean to handle, and with only a faint

aromatic smell. The naphthaline is melted in a vessel capable of being tightly sealed, and in this the wood is saturated.

An electric surface railway has been patented by Mr. John A. Enos, of Boston, Mass. It is of that class in which storage batteries are used, and the invention relates more particularly to the connections for taking the current from the conductors along the line for charging the storage batteries, and also to the driving mechanism for propelling the car.

Indian ink, as most readers know, is composed of the finest ivory-black and a gelatine size, and is excellent for plans and drawing until any color "wash," or even a little dampness—shall come near the lines, when they will then either "blur" or "run" all together. This may be prevented by dissolving in the water used for rubbing up the ink with about eight grains of bichromate of potassium, or six and a half of the corresponding ammonium salt per fluid ounce.

Items of Interest.

The University of Pennsylvania will celebrate its centennial in 1891.

The largest cotton-mill in the world is in Russia. It gives employment to 7000 hands.

It is estimated that 50,000,000 gallons of cotton seed oil were used in this country last year in manufacturing "refined lard."

A beautiful brown and golden bird in Mexico is a remarkably expert bee catcher. He has a way of ruffling the feathers on the top of his head so that his crest looks like a beautiful flower. When a bee comes along to sip honey from this delusive blossom it is snapped up and devoured.

The first mention of ice cream that is found in our history is in the account of festivities following Washington's first inauguration as president, in the city of New York, in 1789. Among the ices used on that occasion was ice-cream, which is said to have been prepared, or at least suggested, by Dolly Adams.—*Journal of Education*.

The borax deposits near Inyo, Cal., are apparently inexhaustible. They are usually but a few inches in thickness where first opened, but get thicker as they are penetrated, till they attain a depth of two feet or more. Thousands of acres are covered by the deposit. Adjoining the borax deposits are vast beds of soda and salt. Great mounds of salt lie around, glittering white, that contain thousands of tons. The salt is fit for use as mined. The proportion of pure borax ranges from 30 to 90 per cent. From the works it is hauled in wagons to Mojave, a distance of 160 miles.

The laying of the track through the long tunnel of the Northern Pacific Railway where it crosses the Cascade mountains, about three hours' ride east of Tacoma, W. T., was completed May 6th, and the event was celebrated by nearly the entire population of that city as one of the most important that has occurred in the Northwest since the white race began the settlement of this region. The tunnel is 9850 feet in length, and therefore second in length to the Hoosac among the railroad tunnels of the United States. This means the final completion of the main line of the Northern Pacific Railroad.

Hints and Recipes.

To seed raisins easily, pour hot water over them, let it remain a moment then drain off. The hot water loosens the seeds and they come out clean.

BEATEN BISCUIT.—Two pints of flour, one teaspoonful of salt, one tablespoonful of lard, mix into a stiff dough with equal parts of water and milk, beat thirty minutes with a wooden spoon; bake in a quick oven.

POTATO BUNS—Roll four good sized potatoes, mash and sift them through a sieve; add one and a half pints of flour, two teaspoonfuls of baking powder, one pint of milk or cream. Form in small cakes and bake in a greased tin twenty minutes.

The *Scientific American* says that copal varnish applied to soles of shoes and repeated while drying until the pores shall have been filled and the surface shall shine like polished mahogany will make the soles waterproof and last as long as the uppers.

Farm and Garden.

On Arbor Day Mr. James Young, of Middletown, Pa., planted 600 locust and 240 fruit trees.

Anybody can introduce new varieties of fruit by planting the seed, though the chances are that but one variety in a thousand will be worthy of retention.

Kerosene oil will kill all kinds of insects when used on trees, but the oil will injure the trees. A small quantity used in an emulsion may be sprayed on apple trees, but it will kill the peach trees, even when used on them in small quantities.

Peas may be planted now for a succession to those that were planted early. The tall growing kinds will furnish a late supply. Of the varieties the Champion of England is the best flavored, but is not prolific. The Marrow-fats are excellent for late planting, but require supports.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

NOBLE DEEDS OF OUR FATHERS, as told by Soldiers of the Revolution Gathered Around the Old Bell of Independence. Boston, Mass.: Lee & Shepard. Price 55 cents.

The design of this little book is to awaken in the minds of the young a deep veneration for the heroes of the American Revolution and to cultivate a spirit of patriotism in them. The book is full of interesting stories of the chief men of those times, that will interest old as well as young.

DISSOLVING VIEWS IN THE HISTORY OF JUDAISM. By Rabbi Solomon Schindle, of the Temple Adath-Israel, in Boston. Lee & Shepard, Boston. Price \$1.50.

This book is made up of a series of popular lectures lately delivered by this distinguished author. Some of the subjects of the lectures are "Moses and His Time," "Simon the last of the Maccabees," "Joseph Albo and His Time," "Joseph Karo," "Baruch Spinoza and His Time," concluding with "The Present Hour." The lectures are admirably prepared and present to the student of the history of mankind of every creed facts from the Jewish standpoint, that will command his earnest attention.

GLIMPSES OF MAORI-LAND. By Annie R. Butler. American Tract Society, New York. Pp. 318.

We have in the compass of this book an interesting description of New Zealand, which was visited, with others, by the author. A full account of missionary work among the natives is given, so that those interested in the work of missions in that land will find much to enable them to note the progress made in bringing

these people to the knowledge and service of Christ.

THE UNITY OF THE TRUTH IN CHRISTIANITY AND EVOLUTION. By J. Max Hark, D.D. New York: John B. Alden, publisher, 1888. Pp. 293. Price 80 cts.; postage 10 cts.

This fresh and interesting book is the offspring of a worthy desire to give help to perplexed and doubting minds. It is the product of a long experience. The author is not simply a well-read and liberal-minded man of marked literary ability; he is also a faithful earnest pastor in the Moravian Church, who, through extensive intercourse with others, has come to know the questions men are asking and the doubts they are harboring, and who has honestly striven to enter sympathetically into their needs. Our space will admit of no detailed criticism. We can only say that we view the subject in a different light from the author. While he rightly lays stress on the immanence of God in opposition to Deism, he fails to emphasize the transcendence of God in opposition to Pantheism. Only by affirming both, can we maintain the possibility of the supernatural in providence and prayer, miracle and incarnation, as well as the uniformity of the order of nature. We believe the author often unconsciously and involuntarily does himself injustice. He seems at times to deny what he really holds, because, in exposing an error of popular thought, he does not always guard himself sufficiently by asserting the underlying truth. But, however we may differ really or apparently, it must be evident to every candid mind that he is sincere in his purpose to further truth and promote peace; and his book will, we hope, serve its intended aim of preventing many a thoughtful mind from falling into avowed infidelity. Its style is admirable, and, by reason of its freedom from technicalities, well suited to the general reader. It presents a fine appearance with its good paper, gilt top, and wide margins. Its price is a marvel.

WOMAN IN THE PULPIT. Published by D. Lothrop Co. Boston. Price \$1.00.

This is the title of a racy little book written by Miss Frances E. Willard, President of the W. C. T. U. Whatever views one may hold as to the merits of the case, he will find much material for reflection in this bold but kindly, bright and earnest little volume.

Its contents are—I. Letters of Approval from Rev. Dr. Talmage and Joseph Cook. II. "The Letter Killeth." III. The Spirit Giveth Life. IV. The Earth-born Argument. V. Testimony of Men who are Ministers. VI. Testimony of Women who are Ministers. VII. Rev. Dr. Dyke's Counter-argument. VIII. Rev. Dr. L. T. Townsend's Reply.

Among the articles in THE LIBRARY MAGAZINE for May are the following: The Negro Question in the United States, by George W. Cable; the concluding paper on the Constitution of the United States, by Hon. E. J. Phelps, U. S. Minister to Great Britain; the fourth of a series of articles on Post Talmudic Hebrew Literature, by Dr. Bernhard Pick; the article on Hans Sachs, the cobbler-poet of Nuremberg, from the *Westminster Review*; Snowed-up in Arcady, by Rev. Dr. Jessopp; Cardinal Manning's Plea for the Worthless; a critique upon Mr. Froude's West Indies; "A Model Factory" in England; "Education of the Emotions;" "Domestic Service and Democracy;" "Current Thought" is full and interesting. The issue contains 196 pages, in large type; the price \$1.00 a year, or 10 cents a copy. John B. Alden, Publisher, 393 Pearl street, New York; 218 Clark street, Chicago.

THE ANDOVER REVIEW, May, 1888. The present number is one of varied interest. In the opening article, "Law and

Grace," Prof. Harris ably vindicates the Progressive Orthodoxy against the objection that it renders the moral law invalid and lessens the sense of sinfulness. "The Muslim's Bible" gives some interesting information about the Koran. "Shakespearian Controversy" furnishes a brief account of the discussion, past and present, of Shakespeare's authorship. Those who contemplate a course of study in Germany will derive much profit from the "Notes from a German University." There is a good article on "Tolstoi on Immortality," which, while appreciating the man, points out the fallacies that underlie his views. As usual, the editorial notes are fresh and timely. Prof. Duff concludes his interesting study in the history of Hebrew religion, entitled "The Development of Thought in Isaiah." As we might expect, the book notices are discriminating and conscientious.

Houghton, Mifflin & Co., Boston. Yearly subscription, \$4; single numbers, 35 cts

WOMAN: Her Power and Privileges. A Series of Twelve Sermons by Rev. T. De Witt Talmage. Contents—Women who Fight the Battle of Life Alone, Worldly Marriages, Broken Promises of Marriage, Dominion of Fashion, The Veil of Modesty, Wifely Ambition—Good and Bad, Woman's Happiness—What Can and What Cannot Make a Woman Happy, The Grandmother, Woman's Opportunity, The Queens of Home, Parental Blunders, Christ the Song.

Price 25 cents per copy. J. S. Ogilvie & Co., Publishers, 57 Rose street, New York.

LITTELL'S LIVING AGE. The number of The Living Age for May 19 contains—Islam and Civilization, Marino Faliero, Among the Islands of the South Pacific—Fiji, The Topographical Instinct in Animals, The Polruan Ferry-boat, Matthew Arnold, Death of Mr. Matthew Arnold, Boyish Freaks, Old Naval Families, Ruskin's Forge, Poetry and Miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Marriages.

At the residence of the bride's parents, at Glassboro, N. J., April 21st, 1888, by the Rev. Reinhart Smith, Robert Montgomery to May Abendroth, both of Glassboro, New Jersey.

Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—May 8th, 1888, at her home, in Lancaster, Pa., Mrs. Catherine McGinnis, aged 70 years, 11 months and 10 days.

The deceased was the mother of Mrs. Wiant, wife of Rev. J. F. Wiant, and also of Mrs. Pennepacker, wife of the late Rev. J. J. Pennepacker. She was a faithful and devoted member of the First Reformed church, Lancaster, Pa., and was highly respected and greatly loved by all who knew her. Though subject to serious afflictions during the later years of her life, she bore them all with Christian submission and died triumphant in the hope of a blessed immortality beyond the grave. In her last hours she especially longed to depart hence and to be with Christ. To her it was indeed Christ to live, and gain to die. J. M. T.

DEPARTED this life, March 5, 1888, in Pasadena, Cal., Miles Howard Black, aged 33 years, 6 months and 14 days.

Brother Black was born of Christian parentage in Huntingdon County, Pa. Consecrated in infancy, through the sacrament of holy baptism, to the Christian life, he was raised and nurtured in the bosom of a Christian home and under the moulding power of the Christian Church. During the pastorate of the writer, at Alexandria,

Huntingdon County, Pa., he was received on the 28th of February, 1874, into full communion of the church by the sacred rite of confirmation. Subsequently removing to Tyrone, Pa., where there is no congregation of the church of his first love, he promptly united by letter with the Presbyterian Church, in which communion "he fell asleep." He was induced by failing health to go to California in October last, with a view to improvement, but the long journey proved too fatiguing, and the climate there did not seem to recuperate his wasting strength. After a few lingering months of suffering he departed this life in the triumphs of the Christian faith and the assured hope of a blessed resurrection unto eternal life. A devoted wife and an affectionate brother ministered to his necessities during his last days upon earth, and smoothed his pathway to the grave. In young manhood, with apparently the promise of many years of an earthly life before him, he passed away. But, short as his pilgrimage here was, he had not lived in vain. No man's is whose life is "hid with Christ in God."

Among the large circle of relatives who mourn his loss for this world are a mother, a young wife, and an infant daughter, the last too young yet to realize the mystery of the bereavement that has thrown its shadow so early across her life. May they all be comforted by the assurance of the Divine Word that the partings of earth are but a prelude to the eternal reunion that awaits God's saints in that "new life where sin shall be no more." May the Lord sanctify this sore bereavement to the spiritual welfare of those upon whom more particularly this rod of affliction has fallen, and may they remember that their son, husband, father, brother and friend has fallen asleep in "the earthly house of this tabernacle," to wake up in the deathless glory of the spiritual body, "the building of God, not made with hands, eternal in the heavens."

The pastor of his youth would lay this tribute upon the altar of his memory; he was earnest and prayerful in the catechumenate, sincere in his consecration in the solemn hour of confirmation, and faithful unto death. May we who still tarry here until "the shadows a little longer grow" follow the faith and patience of all who have gone before us in the fellowship of the Gospel, that at death we may enter into their joy, and share their crown!

"Death is another life. We bow our heads At going out, we think, and enter straight Another golden chamber of the King's, Larger than this, and lovelier."

J. A. P.

DIED.—Near Mainsville, Franklin Co., Pa., at the residence of her husband, on the 13th of March, 1888, Mrs. Elizabeth Riegle, wife of Mr. Isaac Riegle, aged 60 years, 5 months and 5 days.

Mother Riegle was born in the county in which she lived and died. Her maiden name was Fuller, and she was a sister of Mrs. Susan Clippinger, a notice of whose death appeared in the MESSENGER of April 4th. She was at the death bed of her sister, closed her eyes, and smoothed her brow, and performed the last acts of kindness to a loved sister in her last hours, little thinking that so soon she would follow after. Going to her own home, she retired in the evening in apparent good health, mourning the death of her sister; and during the night was taken with a hemorrhage, followed by pneumonia, which ended her days in peace.

Mother Riegle was a consistent member of the Reformed church at Shippensburg, becoming a member during the pastorate of Rev. D. W. Ebbert. Her funeral took place on Friday, March 16th, just two weeks after the death of Mrs. Clippinger, attended by a large concourse of people. The burial took place in the Spring Hill Cemetery of Shippensburg, and the services conducted by her pastor, assisted by Rev. D. M. Foglesonger of the Brethren Church. "May the Good Shepherd temper the wind to the shorn lamb."

J. D. M.

DIED.—Near Butlerville, Blair Co., Pa., April 25, 1888, Catharine Alice Berkhimer, aged 13 years, 6 months and 6 days.

Death at times loves a shining mark. Until within two weeks of her death Katie as she was called, was the picture of health, but soon fell a victim to typhoid fever. She was a child of the covenant, being dedicated to God in holy baptism in infancy. As a member of the catechetical class she was looking forward to the time when she would take upon herself her covenant vows and fully consecrate herself to her Master's service, but God ordered it otherwise. He took her unto Himself, May He comfort the bereaved parents in their sore affliction. C. W. S.

PROCEEDINGS OF CONFERENCE ON THE Union of Reformed Churches.

The proceedings of the Conference, published under the direction of the Joint Committee of the two Churches, make a book of nearly 150 pages, and will be ready for distribution on or before the 25th of May.

Every pastor and layman should have a copy, so as to inform himself as to the present status of the proposed union.

Pastors should see that their members are provided with copies. It will be interesting reading to any one.

Will be sold at the following low prices: Paper Cover, 50 cts.; Cloth, 75 cts.; postpaid. A discount to those wishing to sell again. Let orders be sent in at once.

Address,
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THE HEIDELBERG TEACHER

There will be issued July 1st, 1888, under the auspices of the Sunday School Board of the General Synod, a Quarterly for the use of Teachers under the above title. The subscription price is—Single copy, 60 cents; over one copy to one address, 50 cents each, postpaid. Schools and teachers who do not receive the *Guardian* and wishing copies of this Lesson Help, will send in their orders with the subscription price before the 15th of June, so as to receive it in due time.

Address,
Reformed Church Pub. House,
907 ARCH STREET, PHILADELPHIA.

CHRONOLOGICAL TABLE OF EVENTS IN THE HISTORY OF THE REFORMED (DUTCH) CHURCH IN AMERICA.

A few copies of this Chronological Table are on our counter for sale. The Table has been compiled by Rev. Daniel Van Pelt. A perusal of it may be of interest to many of our pastors and laymen at this time when the subject of Union of the two Churches is under consideration. The book will be sent to any address on the receipt of 50 cents—postpaid.

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CHILDREN'S DAY SERVICES.

Sunday, June 10th next, being Children's Day, according to appointment of General Synod, in order that it may be observed properly we have two services to offer.

No. 1.—100 Copies, \$2.25, Postpaid.

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We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

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|---|---|
| Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dubbs, D.D., | \$1.50 |
| Notes on Heidelberg Catechism by Rev. A. C. Whitmer, | 1.00 |
| The Substantial Philosophy, Rev. J. I. Swander, D.D., | 1.50 |
| Letters to Boys and Girls about the Holy Land and the First Christmas, Rev. Theo. Appel, D.D., | .75 |
| Lord's Portion, Rev. H. Harbaugh, D.D., | Faper, .25 Muslin, .30 |
| Service Book and Hymnal, Rev. W. F. Lichtner, Plain | Muslin, .25 |
| Red edges, " | .40 |
| A Treatise on Baptism, Rev. J. J. Leberman, | .60 |
| Recollections of College Life, Rev. Theodore Appel, D.D., | 1.25 |
| Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theo. Appel, D.D., | Paper, .50; Muslin, .75 |
| A Child's Life of Christ, Rev. C. Z. Welser, D.D., | 1.00 |
| The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard, | 1.50 |
| History and Doctrines of the Reformed Church, by Rev. J. H. Good. | |
| A tract. | 50 Copies, 1.00 100 " 2.00 300 " 5.00 |
| Directory of Worship, Muslin, | .75 |
| Imitation Morocco, | 1.25 |
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| Wayside Gleanings, by Rev. B. Bauman, D.D., (former price, \$1.25), | .60 |
| Christological Theology, Rev. H. Harbaugh, D.D., | Single Copy, .05 Doz. n, .50 |

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Miscellaneous.

BETHANY ORPHANS' HOME,
WOMELSDORF, PA.

The *Reading Eagle* (Daily) of the 14th inst., has quite a lengthy communication from a late visitor to Bethany Orphans' Home at Womelsdorf, Pa., from which we note a few points that may be of interest to our readers.

To show the care the superintendent, Rev. T. M. Yundt, has for the children in his charge, the 76 boys and girls in the Home were recently vaccinated, and all, at the time the visitor called, were doing well. As it was said that the dread disease, small pox, was up the Valley beyond Lebanon, the superintendent thought best to take this precaution. The visitor says "he found, on being shown through the building, everything in a good condition, as far as discipline and general management are concerned. The children are under the instruction of competent teachers. They have regular hours for recitation and the system in vogue is very satisfactory, the girls alternating between studies, sewing and instruction in household duties, and the boys going from studies to such work on the premises and on the farm as may be assigned to them.

They retire early, the boys in one end of the building, and the girls in the other. The sleeping apartments are large, airy, clean and inviting. The double beds occupy the four sides of the room, and on each bed is a handsome quilt donated by kind friends.

In the bake room there is a large churn-like machine for kneading dough. This is operated by the boys and baking is done every other day. The bread is nutritious and of excellent quality. Boys have been thoroughly trained to look after the steam boiler in the basement that furnishes heat in winter, and the work is well done. They have a small printing office and print copies of hymns to be used in the chapel service. This service is a feature in the Home, and Rev. Yundt, while seeing to the education and training of the young, takes good care that their religious training is not neglected.

The girls assist each other in many things. The older girls attend to the wants of the younger ones, do their mending and in many ways render them 'motherly' assistance.

The dining hall is large and well ventilated and the food given the children is substantial and in good supply.

Next to the most excellent system of educating and training the young is noticeable the love and respect the little ones have for the superintendent and his careful and painstaking wife. They are looked upon as parents and have the confidence and esteem of every member of that happy family of children who are growing up under the best of influence.

Rev. Yundt is a strict disciplinarian but governs the Home by gaining the love and respect of the children. Speaking of punishment, he said: 'There is very little punishment necessary here. We study the disposition of the child and very soon know how to govern it by gentle methods. The worst punishment you can give a boy is to keep him in bed all day, when the others are all out at play or at study.'

'Have you applications for girls to be bound out to Christian families?' he was asked.

'Very many such applications, but we must invariably decline to give out our girls. They are all needed by us. We have applications daily from all parts of the State, but we answer all alike and refuse. The same thing is true at other Orphans' Homes. We receive applications from Philadelphia from persons who say they cannot get girls there. We have

most excellent Christian homes offered our older girls, but we cannot spare them. We must have them to look after our younger inmates, because we haven't the hired help here to do it. We can spare the boys, but I find it very difficult to get suitable places for the boys. My idea is to have them put out to kind, Christian men, who will teach them trades. I am not in favor of giving out all our boys to a life of drudgery on farms where they learn very little. I want the boys to have good trades.'

Supt. Yundt has made orphans' homes a study, and at the 25th anniversary of the Home next August, he will have considerable to say on the subject, and no doubt, his practical ideas will be well received. There are hours for play and hours for work; the children are out of bed by half past five in the morning; there is chapel service, singing and music, in fact there is a very happy family at Bethany Orphans' Home, and any financial aid extended them will be money well donated and most thankfully received by the church."

For Reformed Church Messenger.

MEETING OF GOSHENHOPPEN
CLASSIS.

Goshenhoppin Classis met in annual sessions in Keeler's Reformed church, Frederick township, Montgomery county, May 4, at 2 o'clock, P. M.

The retiring President, Rev. L. K. Evans, of Pottstown, preached the opening sermon from Acts 20: 32.

Rev. I. S. Stahr, of Oley, was elected President for the ensuing year; and Rev. C. S. Wieand, of Pottstown, was chosen Stated Clerk.

The usual standing committees were appointed to report on the various items of business to be transacted.

Classis took action on the different resolutions sent down by the Synods—District and General; and the new Constitution was submitted to a committee consisting of Revs. L. K. Evans, Dr. C. Z. Weiser, and Dr. Eli Keller, and Elders D. B. Mauger, Esq., and ex-Judge I. F. Yost, who are to report at the next annual meeting.

Among the communications received by Classis was a petition from members of Falkner Swamp congregation, praying that said congregation be constituted a separate charge. After considerable discussion the petition was granted by a vote of 14 yeas to 4 nays.

Religious services were held on Friday, Saturday, and Sunday evenings, and on Sunday morning. The Superintendent of Home Missions, Rev. A. C. Whitmer, preached a missionary sermon on Sunday evening. Several of the members of Classis preached in neighboring churches on Sunday.

The following are the delegates to Synod:—Revs. L. K. Evans and C. S. Wieand; Elders George F. Stong and Reuben Riegner, *primarii*.

Revs. J. E. Freeman and C. H. Herbst; Elders Israel Scheffey and Franklin H. Bliem, *secundi*.

The next annual meeting will be held in Zion's Reformed church, Pottstown, on the first Friday in May, 1889, at 7.30 P. M.

After a vote of thanks to the people of Frederick for their hospitality, Classis adjourned on Monday at 4.30 P. M.

From the report of the Committee on the State of Religion is to be gathered the following:

There has been evident progress of the Church during the year. This calls for gratitude and thanksgiving. None of our ministerial brethren have been called from their labors by death. No new departures in cultus of practice to notice. Some desirable changes have been brought about in the division and multiplication of pastoral charges, and in the opening of new fields of pastoral labor.

This may be regarded as an encouraging feature, and an evidence that our Church is extending. But only a *beginning* has been made in this much needed work of pastoral charges. We can reasonably hope for favorable results in the near future. By comparison a steady gain is noted during the past ten years. Compared with last year's statistics, the amount contributed for benevolent purposes during the year just closed seems to be about the same. But it is not possible to gather from statistics *alone* a proper estimate of the progress of the Church. Figures *alone* can not be relied on. On the whole the condition of the church is such as to call forth our devout thanksgiving to God for His favor and blessing.

STATISTICS.

Ministers, 10; congregations, 29; members, 6,938; members unconfirmed, 4,370; infants baptized, 415; adults, 35; confirmed, 274; communion, 5,788; certificates, 117; dismissed, 63; erasures, 12; deaths, 244; Sunday-schools, 33; S. S. scholars, 4,150; students for the ministry, 5; benevolence, \$3,250; congregational purposes, \$1,750.

HOME MISSION BOARD OF
OHIO SYNOD.

The Board of Missions of the Ohio Synod met at Canton, O., on the 10th of April, 1888. Most of the reports were encouraging. The Board requested Rev. A. K. Zartman to visit Kentland Mission to encourage the work there. The appropriation of \$200 was continued to Greenville, O. The English Mission at Fort Wayne, Ind., now vacant, was granted \$500 for the next pastoral year. Rev. J. Heffley was commissioned as missionary to Columbus, O. An appropriation of \$300 was made to that point.

A GENEROUS ACT.

A little over a year ago Mr. John Wana-maker, of this city, took all his employees who had been in his services for seven years into a sort of partnership, agreeing to give them a share in the profits of the year's business "according to the value of their services to the firm." Recently a division of the profits was made. The result was a grand one. The monthly dividends in the shape of percentages on sales, in addition to regular weekly salaries, aggregate for the year \$59,158. The sum of \$10,000 is set aside as a pension fund for those employees who by reason of old age or accident in the service are no longer able to work. In annual dividends to the seven years' employees \$40,281 are paid out, making a total of \$109,439 distributed among employees or invested for their benefit, that under a less liberal management would have gone to swell the dividend of the firm. Other employers might do likewise.

CLEVELAND, OHIO.

A project is on foot to establish an English Reformed Mission in the city of Cleveland in the near future. The Board of Home Missions of the General Synod of the Reformed Church is working to this end. Rev. John J. Leberman and the underwriter purpose to visit Cleveland early next month on a tour of investigation. We desire to ascertain the feasibility of founding an English church, and, if possible, learn in what part of Cleveland such an enterprise would obtain the most hearty endorsement. This announcement will doubtless attract widespread attention, and be read with much pleasure by very many. We should long ere this time have had an English Reformed Church in the aforesaid metropolis. It is confidently believed that it is

not yet too late to build up an English church there, and it is sincerely hoped that this project will receive the most cordial approval and the helpful sympathy of the whole Reformed Church in the United States. If any reader of this card knows of a person in Cleveland who would be likely to enter an English Reformed organization in that city, let him be kind enough to notify the undersigned by the 1st of June, 1888. Such information will prove very advantageous and will be gratefully received. The writer of this notice will be glad to hear from any one and all persons who know how to express the seasonable word of encouragement for the proposed Cleveland Mission.

Very fraternally,

RUFUS C. ZARTMAN, Wooster, O.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

PENNSYLVANIA.

Philadelphia.—Church of the Strangers. Rev. Geo. H. Johnston, pastor. On the evening of the 17th, a musicale was given in this church by the pupils of Miss Sigler, assisted by several vocalists and the Social Orchestra. Miss Sigler is the soprano singer in the choir of the church, and has a number of pupils in the city. These kindly loaned their services in giving this pleasing entertainment of the evening. Quite a large audience was present—the capacious chapel being comfortably filled. All present were highly pleased with the proficiency of the performers. A silver offering was made. The amount contributed was for the benefit of the Organ Fund.

Christ Church.—Rev. James Crawford, pastor. Communion services were held in Christ Church on Whitsunday. Three were added to the church by confirmation and ten by certificate and renewal—total thirteen.

Lebanon.—Last Sabbath, the 13th inst., the Rev. Dr. F. W. Kremer organized a new Reformed church, under the title, *Templeman Reformed Church*. This title was given to the memory and honor of the Rev. Conrad Templeman, who, it is believed, was the first Reformed minister in what is now Lebanon county, Pa.

Mr. Templeman was met where Lebanon now stands by the Rev. Michael Schlatter, a missionary from Switzerland, in the year 1746. He was then an ordained elder, a man held in high esteem for his piety and his knowledge of the Scriptures. At his request, Mr. Schlatter ordained him to the ministry. His last place of residence, as far as now known, was near Cornwall, and about six miles south east of Lebanon, and a quarter of a mile from Templeman Chapel, a fit memorial to his piety and zeal. This new congregation is the fourth child of the mother church in Lebanon, and which came into being during the pastorate of Dr. Kremer. So now there are five churches where there was one when he entered the field in 1851. May God bless all these churches, may they flourish and grow, and accomplish much for the kingdom of our Lord.

Indian Creek Charge.—Rev. J. Kehm, pastor. The Holy Communion was celebrated in this charge—*Tohickon*, April 29th, and *Indian Creek*, May 6th. The following were the additions—confirmed 2, received on certificate 8, total 10. Alms \$105, and devoted mostly to Home Missions.

Fetterhoff's Church.—The Holy Communion was celebrated in the Fetterhoff's Church, in Armstrong Valley, of which

Rev. T. Derr is the supply, on the 13th of May. Twelve were added to the church by confirmation and one by certificate. Collection for missions, \$8.25. Contribution by a lady member of the same congregation for missions, \$5. Total \$13.25.

Conyngnam.—Rev. J. B. Kerschner, pastor. The following accessions and offerings were had at the spring communions of this charge. The number of communicants was much larger than for many years. Additions—In *St. John's* congregation, 11 by confirmation, 4 by certificate, offerings \$26.61; in *Trinity*, 5 by confirmation, offerings \$9.80; *St. Paul's*, 4 by certificate, offerings \$2.56; in *Christ's*, 10 by confirmation, 2 by certificate, offerings \$23.78. Total in charge—26 by confirmation, 10 by certificate, offerings \$62.75 for classical assessments.

Sugar Creek.—*St. Paul's*, Rev. J. May, pastor. At the communion services held in this congregation on the 29th ult., the additions were—by confirmation 5, reprofession 4, total 9. Alms amounted to \$11.55, and were to meet classical apportionments.

Salem (Heller's).—Rev. D. W. Gerhard, pastor. The Holy Communion was celebrated in this congregation May 1st. Additions were 4 by certificate. Alms \$15.75.

Quakertown.—Rev. F. J. Mohr, pastor. At recent communion services held at Quakertown, 28 were added to the church by confirmation, 13 by certificate, total 41. Alms \$43, for benevolence. Number of communicants 250.

Schellsburg.—Rev. F. W. Brown, pastor. The spring communion of the Schellsburg charge closed on May 6th. They were among the largest in the history of the charge. Some were found surrounding the table of the Lord who had not done so for some time. Additions—confirmation 3, certificate 3, total 6 all heads of families; also baptized 7 children. Alms \$61, for classical apportionment.

Spring City.—The Lord's Supper, in connection with baptism and confirmation, was celebrated in the Spring City charge recently, Rev. L. G. Kremer, pastor. Special services were held during the week in town and in the country, and were well attended. The services on Communion Sunday were very interesting and joyful. The churches were filled. Forty-two persons were added to the charge. Of this number 4 were by certificate, 5 on reprofession, 20 received adult baptism, and 29 were confirmed. The alms amounted to \$20 to be devoted to missions and classical apportionment. Both pastor and people are rejoiced at seeing the work of the Lord so prosperous.

Rehrersburg.—The spring communions of the Womelsdorf charge, Rev. L. D. Stambaugh, pastor, have just closed. Results are as follows—*Womelsdorf*, confirmation 17, letter 2, alms \$20 for church purposes, missions \$35; *Rehrersburg*, alms church purposes \$7, missions \$14; *Mount Atna*, letter 3, alms, church purposes \$6, missions \$10; *Shaefferstown*, confirmation 8, letter 5, alms, church purposes \$16. Total—confirmation 25, letter 10; church purposes \$49, missions \$59.

NEW YORK.

New York City.—Evangelical (German)—Rev. J. F. Busche, pastor. At the services on the 13th inst., 27 members were received by confirmation and 1 by reprofession, total 28.

NEW JERSEY.

Egg Harbor.—The Holy Communion was celebrated at Egg Harbor, Rev. Reinhart Smith, pastor, on the 6th of May. It is said that it was the largest communion held for years in that church. The additions were three young men by confirmation. The attendance upon the services is very good.

MARYLAND.

Middletown.—The anniversary of the Sunday-school of the Reformed church of Middletown, Md., Rev. T. F. Hoffmeier, pastor, was held on Thursday, 10th inst., in connection with the Ascension Service usually observed by this school and congregation. At the hour for opening the service, a processional hymn was sung by the little girls of the infant department, as they marched up the aisle and gathered around the altar. The choir then sang an anthem, "Lift up your heads, O ye gates," from the 24th Psalm, which was also read antiphonally by the pastor and the school, followed by a hymn, Apostles' Creed and Gloria Patri.

The service used on this occasion was entitled "From the Cross to the Throne," and consisted of Scripture readings, by the pastor and the school, in which were brought out, briefly, the events of the Saviour's life, from the cross to the throne 1st. To the Cross. 2d. To the Tomb. 3d. From the Tomb. 4th. Lessons. 5th. The Ascension. 6th. The Exaltation. These readings were interspersed with suitable hymns. The service was followed by an address by Rev. B. H. Carnahan of Keedysville, Md., in which he spoke of the sufferings of the Saviour and of the benefits of His Ascension. A few words of gratification and encouragement were spoken by Rev. S. S. Miller of Boonsboro, Md. After the addresses came the reports of the school, both of the senior and infant departments, for the year, followed by their contributions and floral offerings, by sections. The contributions of the senior school amounted to \$23.24; infant department, \$2.50, and of the audience, \$4.97, making a total of \$31.42, which is to be devoted to the furnishing of a room in the Girls' School at Sendai, Japan, to be known as the room of the Middletown Sunday-school. As usual on these occasions a large audience was present. The floral decorations were very fine. Among them was a large cross, surmounted with a crown of thorns, emblematic of the sufferings of the Saviour, which at a proper period in the course of the service was replaced with a crown of flowers, indication of His exaltation to the throne. The whole service was very interesting and instructive and held the close attention of the audience. H. W. H.

KANSAS.

Wichita.—The *Daily Journal* of the 8th inst., contains the following in reference to Brown Memorial church, Rev. J. W. Love, pastor: "The young people of the church gave their usual monthly concert on Sunday evening, 6th inst., to a large audience, consisting of hymns, anthems, songs, etc. The little Wiegand sisters charmed the audience by a duet; Miss Carrie Wilson read a beautiful and instructive original essay; Mr. W. H. H. Troupe rendered an appropriate poem; Mr. Ed. Goodrich told the audience about 'A Young Man away from Home,' and A. P. Roherbach, Esq., discoursed on 'How to be useful in the Church.' Everybody seemed to feel that it was good to be there."

PERSONAL.

We learn from the Charlestown, Mass., *Enterprise* that Rev. C. H. Coon, who for nearly eight years has ably and satisfactorily filled the position of General Secretary of the Charlestown Young Men's Christian Association, formally closed his official connection with that organization Tuesday evening, when a farewell reception was extended to him in Association Hall, and hundreds gathered to do honor to one whose labors in a difficult field of religious work have been remarkably successful.

President Geo. B. Neal of the Association presided at the organ, and after a short voluntary "Coronation" was sung by the large audience; Rev. George W. Brooks of the First Parish invoked the

divine blessing, and Secretary Coon, whose appearance upon the platform was the signal for loud applause, sang with evident feeling a beautiful solo. Then Pres. Neal, referring to the fact that a committee of the board of trustees had been appointed to draw up resolutions that should fitly express the sentiments of the Association concerning Mr. C.'s departure, stated that the committee had performed its task and the board had accepted the results. The resolutions were appreciative and exhaustive and met with manifest approval. Speeches highly complimentary to Mr. Coon were made by Rev. P. W. Sprague, Rev. Charles Follen Lee, Rev. Geo. W. Brooks, Rev. Dr. Twombly, Rev. Geo. E. Horr, Jr., and others. Among other things Mr. Horr said:

"I have always felt that Mr. Coon had some of the best qualifications for association work of any man I ever met. He is very versatile, and can do half a dozen things with facility, where most of us can do two or three. Above all he knows how to get money. This building and these improvements are monuments to his ability in that direction. I have seen him try to collect money when I thought it would be easier to extract a tiger's tooth, but somehow the tooth always came. He also knows how to get a grip on people's affections, and his heart is in the distinctively religious work of the association. He is a leader, and his appeals come from the heart and touch the heart. 'May he go late into the heavens.' May he stay a good while on the earth and have hard and faithful work for many years to come."

After the last speech Mr. Coon was presented with an envelope containing \$100 and a handsome gold watch chain.

A CALL FOR ANOTHER MISSIONARY.

The Executive Committee of the Board of Foreign Missions, hereby invite applications from ministers of the Reformed church who may hear the divine call to go as an assistant to Rev. J. P. Moore at Yamagata, Japan. It is important that the applicants furnish proper recommendations. The new missionary must be a married man, since the situation there demands it. Let there be many responses to this loud call.

All applicants will please address the Secretary at Pottsville, Pa., before June 16th, 1888, who will supply them with a blank application.

By order of the Board,
REV. C. Z. WEISER, D.D., Pres.
REV. ALLEN R. BARTHOLOMEW,
Secretary.
Pottsville, Pa., May 19th, 1888.

NOTICE.

The third annual meeting of the Women's Missionary Society of Philadelphia Classis will be held on Monday, May 28th, at 10.30 A. M., at Pleasantville, Bucks county. The morning will be devoted to business, election of officers, etc. Afternoon session at 2 o'clock. Addresses and interesting exercises. Delegates and friends invited. Train-leaves Philadelphia at 9th and Green Streets, at 7.45 A.M. for Chalfont (Doylestown branch), where carriages will be in waiting.

SECRETARY.

NOTICE.

The fifth annual meeting of the International Missionary Union will be held at Bridgeton, New Jersey, July 5—12, 1888, inclusive. Ministers and others interested in foreign mission work are invited to be present. All foreign missionaries, of either sex, temporarily or permanently in this country, are eligible to membership in the

Union, and will receive free entertainment during the meeting. For information address the President of the Union, the Rev. J. T. Gracey, D.D., 202 Eagle St., Buffalo, New York; the Secretary, the Rev. C. W. Park, Birmingham, Connecticut, or William H. Belden, one of the pastors at Bridgeton, N. J.

"DR. MOSES KIEFFER MEMORIAL FUND."

We acknowledge with most hearty thanks the amounts given in this list and shall be pleased to add the names of many more who shall send us their "might" in response to the appeal already made. This list shall appear in this paper for a few weeks with no change but the addition of new names. It, of course, does not include what the people of Sioux City are doing. The Lord loveth a cheerful giver. Come up to the help of this needy mission at once. Give as the Lord has prospered you.

Rev. J. J. Leberman, for Missionary

| | |
|---------------------------------|---------|
| Society, cash, | \$10 00 |
| Rev. S. R. Bridenbaugh, pledge, | 10 00 |
| Chas. Wetzel, | 5 00 |
| Prof. D. M. Wolf, cash, | 3 00 |
| Rev. T. R. Deitz, | 4 50 |
| P. Streible, | 50 |
| Rev. A. T. G. Apple & wife, " | 10 00 |
| Dr. Theodore Appel, books, | 9 00 |
| Rev. John Lahr, cash, | 5 00 |
| S. D. Wetzel, | 2 00 |
| Rev. J. S. Wagner, | 10 00 |
| Woman's H. and F. M. Society, | |
| Orangeville, Ill., cash, | 10 00 |
| Charles Santee, pledge, | 100 00 |

We also acknowledge a gift of Sunday-school supplies for the year 1888, from the Reformed Publishing Company, Dayton, Ohio.

May God bless the givers, and may it stir up others to give to the good cause.
F. W.

NOTICE.

A special meeting of the Society for the Relief of Ministers and their Widows of the Reformed Church in the United States will be held in St. Paul's Reformed Church of Union Bridge, Carroll County, Md., on Thursday evening, May 31st, 1888, at 7.30 o'clock, to attend to important business. The members of the society are requested to attend. WM. M. DEATRICK, Pres.

NOTICE.

PRESBYTERIAN HISTORICAL SOCIETY.

The annual public meeting of the Presbyterian Historical Society will be held in the Chambers Presbyterian Church, Broad and Sansom Street, on Friday evening, May 25th, at 8 o'clock. The Rev. Dr. John Hall, president, will preside, and addresses will be delivered by the Rev. S. J. McPherson, D.D., of Chicago, and the Rev. Dr. T. D. Witherspoon, of Louisville, Ky. A cordial invitation to the meeting is extended to the public.

W. P. BREED, Chairman of Committee.

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Religious Intelligence.

HOME.

It is said that the Presbytery of New York will probably raise one-tenth of the proposed million of dollars for the Permanent Relief Fund of the Presbyterian Church.

The Cumberland Presbyterian Church has located a college at Marshall, Mo., with an opening endowment of \$100,000 and ample funds for building purposes. The work commences at once.

The Moravians report for the past year 29,283 communicants in their mission fields with a total of 83,052 persons under the care of their missionaries. The total receipts were \$95,345. There is a deficiency of upward of \$5,000.

The Congregational Home Missionary Society has paid off during the year the debt of \$75,000, replaced \$50,000 borrowed from the Swett Exigency Fund, and met the expenditures of the year. The annual meeting will be held at Saratoga June 5th.

The eighteenth annual meeting of the Woman's Foreign Missionary Society of the Presbyterian Church was held recently at Asbury Park, N. J. The income for the year amounts to \$149,640, an increase of \$20,000. The Society supports 135 missionaries besides helpers and Bible women.

Rev. C. S. Beardsley, of West Springfield, Mass., has been called to be Associate Professor of Systematic Theology in the Hartford Theological Seminary to succeed the late Rev. Dr. Karr. Rev. Professor C. D. Hartman has been made President of the Seminary, and Rev. Dr. Thompson has resigned as Dean of the Faculty.

The total yearly receipts from all our American Home and Foreign Missionary Societies in 1850 were \$1,232,123; in 1860, \$2,525,549; in 1870, \$4,225,952; in 1880, \$5,939,845. Since 1880 the average amount has been about \$7,000,000 yearly. The increase has thus been large, being fourfold for Foreign Missions and sixfold for Home Missions in the thirty years from 1850 to 1880.

The Theological Institute to be held in Yankton, Dak., June 12-25, will have for lecturers Joseph T. Duryea, D.D., E. P. Goodwin, D.D., Charles F. Thwing, D.D., Prof. G. Frederick Wright, Prof. Hugh M. Scott, Pres. Joseph Ward, Prof. James J. Blaisdell, and Prof. John T. Shaw. This institute is held specially for the benefit of the Congregational pastors of South Dakota, and the people of Yankton will entertain them and their wives.

FOREIGN.

The Scottish United Presbyterian church will, it is said, have to withdraw its missions in Spain and Japan, for financial reasons.

The cathedral at Ulm, which is large enough to take in 28,000 persons, will be completed in 1889. It was begun in 1377 as a Roman church, but has been Protestant since the Reformation.

Arrangements have been made by the Holy Synod of the Russian church for the translation of the whole Bible and of several service books into the Lettish and Estonian languages, by competent scholars.

The mission house of the French Protestant churches was recently opened in Paris. This beautiful building, which has cost 242,000 francs, is more than the centre of the administrative machinery of French Protestant Missions.

The communicants of the Established church of Scotland number about 500,000, of the Free church about 230,000, of

the United Presbyterian about 172,000, and of other Presbyterian bodies about 100,000, making the round number of Presbyterian communicants in Scotland 1,000,000.

The Protestants of Montreal are moving unitedly in opposition to the erection of a huge statue of the Virgin Mary on the Mountain. It is to be a gigantic image which the Roman Catholic multitude will worship, and the place where the Roman Catholic bishop and clergy wish to erect it is a public park.

The British Roman Catholic Directory for 1888 states that there are now in England and Wales 2,314 priests, as against 1,728 in 1875, serving 1,304 churches, chapels and missionary stations. In Scotland there are 5 bishops and 334 priests, serving 327 chapels, churches and stations. The "estimated Roman Catholic population" of the United Kingdom is England and Wales, 1,354,000; Scotland, 326,000; Ireland, 3,961,000; total, 5,641,000.

News of the Day.

HOME.

Three steamships landed 2007 immigrants at Castle Garden on Sunday. The Umbria, from Liverpool, brought 667; the Labretagne, from Havre, 741, and the Schiedam, from Amsterdam, 601.

Notices were read in all the Catholic churches of Washington, D.C., on Sunday, detailing the final arrangements for the ceremonies incident to the laying of the corner stone of the Catholic University on Thursday next.

The most important and interesting work of the Presbyterian General Assembly will be done this week. The great centennial celebration, to attend which the Southern General Assembly, now in session in Baltimore, will come over on a special train, will occur on Thursday, and on the following day the question of Church unity will be taken up and discussed. In the meantime probably some disposition will be made of the Freedmen's Aid question. The President and Mrs. Cleveland will visit the city in honor of the General Assembly on Wednesday.

FOREIGN.

Berlin, May 20.—During the first portion of last night the Emperor slept fairly well, but was afterward troubled with coughing. The sputa presents a more solid appearance. The Emperor rose at 8 o'clock and went to his study. He appeared twice at a window in the morning and was greeted with enthusiasm by the crowd outside. At noon he went out in the park, but was unable to take a drive on account of rain. He had a refreshing sleep in the afternoon, and reappeared at the window at 6 o'clock. His general condition is fairly good.



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We refer by permission to Rev. T. F. Stauffer, Abilene, Kans., and Rev. D. B. Shuey, Emporia, Kans.

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ANNUAL MEETING OF THE CLASSES.

Synod of United States.

Lancaster—2d Church, Harrisburg, Pa., May 24th, 1888.
Lebanon—Annville, Lebanon county, Pa., May 24th, 1888.
Philadelphia—Pleasantville, Bucks county, Pa., May 24th, 1888.
East Pennsylvania—Christ Church, Bath, Pa., May 25th, 1888.
Schuylkill—Reading, Berks county, Pa., May 28th, 1888.
Wyoming—Bloomsburg, Columbia county, Pa., May 31st, 1888.
Lehigh—Alburtis, Lehigh county, Pa., June 12th, 1888.

Synod of Pittsburgh.

Clarion—Monroe, Clarion county, Pa., May 24th, 1888.
Westmoreland—Delmont, Westmoreland county, Pa., May 24th, 1888.
St. Paul's—Watson Run, Pa., May 31st, 1888.

Synod of the Potomac.

Zion's—St. Paul's Church, Paradise charge, York county, Pa., May 25th, 1888.
Junista—Mann's Choice, Pa., May 24th, 1888.
Maryland—Union Bridge, Md., May 28th, 1888.
Carlisle—St. Peter's Church, Perry county, Pa., June 7th, 1888.
Portland-Oregon—Seattle, Washington Territory, June 7th, 1888.
San Francisco—San Francisco, Cal., June 9th, 1888.

Synod of Ohio.

Eastern Ohio—Near Petersburg, Oh., May 24th, 1888.
Lancaster—Delaware, Ohio, May 24th, 1888.
Miami—Fairfield, Ohio, May 24th, 1888.
Tiffin—Payne, Ohio, May 24th, 1888.
St. Joseph—Plymouth, Ind., May 30th, 1888.
Tuscarawas—Reedsburg, O., June 7th, 1888.

Synod of the North-West.

Sheboygan—Timothy, Wis., May 24th, 1888.
Ursinus—Genu Bluffs, Iowa, May 24th, 1888.
Zion's—Swanton, O., May 24th, 1888.
Milwaukee—Springfield Corners, Wis., May 31st, 1888.
Nebraska—Denver, Col., May 31st, 1888.
Missouri—Prairie City, Missouri, August 16th, 1888.

Central Synod.

Heidelberg—St. John's Church, Wheatstone charge, O., May 24th, 1888.
St. John's—Waynesburg, O., May 24th, 1888.
Erle—Youngstown, O., June 13th, 1888.

German Synod of the East.

New York—Reformed Church, Suffolk St., N. Y. City, May 29th, 1888.
German Philadelphia—Zion's Church, Philadelphia, Pa., May 29th, 1888.

Synod of the Interior.

Kansas—Wathena, Kans., May 24th, 1888.
Iowa—Boulder, Sept. 26th, 1888.

Acknowledgments.

Foreign Missions.

Received at Harrisburg, from April 21, 1888, to and including May 10, 1888.

Rev. W. A. Haas, treas. West Susq. Cl., viz, Ref. S. S. at Salona, Pastor D. O. Shoemaker, for Yamagata, 10.00; Boalsburg chge, Pastor W. H. Groh, for parsonage at Sendai, 42.88; Ladies' Aid Soc., Centre Hall, Pastor T. S. Land, for another missionary to Japan, 25.00; Mrs. J. E. Curtis, Falmouth, Va., for building Mission House in Japan, 50.00; Rev. A. R. Bartholomew, received by him from H. M. Riegel, treas. Schlatter Miss. Society, Easton, Pa., for Yamagata, 26.00; Rev. J. M. Grether, Beaver, O., Rebecca Kuss, per Rev. C. Kuss, Rochester, N. Y., "M. E. W.," Lebanon, Pa., for Girls' school at Sendai, 10.00; Rev. A. J. Heller, treas. Somerset Cl., from C. J. Otto, for outfit of missionary to Japan, 5.00; Rev. J. F. Winter, New Manchester, Ohio, pledge for missionary to Yamagata, 5.00; Miss Ella Klahr, from Juvenile Miss. Band, Bloomville, O., for Girls' school, 5.00; Rev. F. W. Kremer, D.D., from Womelsdorf Ref. h., Rev. L. D. Stambaugh, Rev. Geo. W. Henning, Osnaburg, O., pledge at Synod, 5.00; Rev. H. A. Meier, 2d German Ref. ch., Dayton, Ohio, 17.00; Rev. J. S. Wagner, from S. S., Ref. church, Bloomsburg, Advanced Department, 10.40; Primary, 4.40; also for new missionary to Yamagata, Advanced Dept, 13.00; Primary, 2.00, 29.80; Rev. F. Maurer, Neosho, Mo., Wellington Miller, Supt. Loyal Oak Ref. S. S., Norton Centre, O., for Girls' school, Sendai, 10.00; Rev. Frank Weiler, from Sioux City Mission, Iowa county, cong., 4.00; Grace Ref. church, 1.00; James T. Reber, treas. Schuylkill Cl., from New Jerusalem chge, Schuylkill Haven, Rev. W. Donat, pastor, Emma R. Lefever, treas. Miss. Soc. 2d Ref. ch., Harrisburg, Pa., 10.00; D. B. Mauger, treas. Goshenhoppen Cl., viz, Rev. Dr. Weiser's chge, 104.00; Rev. Huber's chge, 49.00, 153.00; Rev. Reuben V. Keller, from New Jefferson chge, Ohio Synod, 10.00; Jacob Weikel, treas. St. Luke's Ref. church, Trappe, Pa., per P. Willard, sec., 56.39; Rev. Jao. P. Stein, Millersville, Pa., pledged and contributed by the Sweigert Miss. Soc. at Kohnsstown, for work at Yamagata, 10.00; Rev. N. W. Heifich, Fogelsville, Pa., viz, Mrs. Lydia Romig, Long Swamp, 5.00; W. Loughby Mayberry, Long Swamp, 1.00; Levi Kerschner, Lyndtown, 50 cents; Lena Smith, Heidelberg, 1.00; Mrs. Poly Bachman, 1.00; Mr. Daniel Peter and wife, 50 cents; Ziegler's chge, 33.15, 42.15; H. A. Forney, treas. Bd. Syst. Benef., North Carolina Cl., viz, from Catawba chge, St. John's, 25 cts; Smyrna, 3.18; Newton, 21.84; St. Paul's, 4.28, together, 29.55; Concord Miss. cong. and S. S., 5.18; West Rowan chge, Mt. Zion cong., 9.49; New Glead cong, 3.05, together, 13.14; Hickory chge, Grace cong, 5.00; Central Rowan chge, St. Luke's cong, 2.00, 54.87; Rev. J. A. Keller, Hartsville, Ohio, baptismal gifts, 2.95; Rev. H. S. Garner, treas. Westmoreland Cl., pledge of Rev. R. K. Dieffenbacher, 1st Greensburg chge, for another missionary to Yamagata, 50.00.

Rev. S. N. Callender D.D., pledge made for another missionary to Yamagata, contributed, viz, Woman's Miss. Soc., Mt. Crawford, Va., 14.76; Ref. S. S., Mt. Crawford, Va., 10.24, A. C. Dietz, treas. Grace Ref. S. S., Abilene, Kans., for Girls' school, 4.00; James T. Reber, treas. Schuylkill Cl., from St. Mark's Ref. ch., Cressona, Pa., Pastor J. A. Reber, viz, Foreign Mission, 8.00; Yamagata, 10.00, 18.00; Rev. W. C. Cremer, from Lady Member of Ref. ch., Chambersburg, Pa., per J. Heyser, Rev. G. H. Leonard, from Young Ladies' Miss. Soc. of Willing Hearts, Basil, O., for Girls' school, 50.00; and general purposes, 15.00, 65.00; A. W. King, sec., St. Paul's Ref. S. S., Glenford, Ohio, 15.00; Isaac G. Gerhart, treas. Tohickon Cl., viz, Rev. M. H. Mill, South Easton, Pa., 28.00; Rev. A. B. Koplin, Hellertown, Pa., 7.00, 100.00; Rev. J. G. Kuhl, Covington, Ky., Miss. coll., 10.00; a member, 5.00, 15.00; Rev. J. B. Knist, D.D., from S. S. Immanuel's Ref. ch., West Phila., 25.00.

RUDOLPH F. KELKER,
Treasurer Foreign Missions.
Harrisburg, Pa., May 10, 1888.

Bethany Orphans' Home, Womelsdorf, Pa.

Per Arnold Knist, treas. from Emanuel's Ref. S. S., West Philadelphia, Rev. J. B. Knist, D.D., pastor, \$10.00; Rev. Simon S. Miller, treas. of Md. Cl., from Manchester chge, 9.82; Silver Run do., 7.85; Glade S. S., 4.00, 21.67; James T. Reber, from New Jerusalem chge, Schuylkill Haven, Rev. W. Donat, pastor, 10.10; Rev. T. M. Yundt, from a friend, 50 cts.; Prof. W. C. Schaeffer, Meyerstown, Pa., 5.00, 5.50; I. G. Gerhart, treas. Tohickon Cl., from St. Andrew's S. S., 2.00; Sellersville S. S., 5.00, 17.00; Rev. J. G. Dengler, pastor, 4.87; Rev. W. A. Haas, treas. West Susq. Cl., from Beaver Spring chge., 10.00; Geo. Hil, Esq., treas. East Susq. Cl., from D. J. Keen, a member of Uniontown chge., 10.00, 77.14.

Thankfully received,
C. G. GROSS, Treasurer.
3716 Haverford Ave., Phila., Pa.

GOODS RECEIVED AT THE HOME.

From First Ref. ch., Lebanon, 57 doz. eggs.
Ditto, Mite Soc., 18 shirts, \$6.00.
From Ladies of the Ref. churches of Lancaster, 50 yards of carpet, an Easter offering.
Thankfully received,
THOMAS M. YUNDT, Superintendent.

PHILADELPHIA MARKETS.

WHOLESALE PRICES.

Monday, May 21, 1888.

BREADSTUFFS.—Flour, Supers, \$2.75@3; do. extra, \$3@3.25; Pennsylvania, family, \$3.85@4; Pennsylvania, roller process, \$4.20@4.35; Western winter, clears, \$4.20@4.40; do. straight, \$4.40@4.75; do. patent, \$4.75@5.20; Rye Flour, \$3.75 per bar.
WHEAT.—We quote No. 2 red in export elevator at 98½¢; May, 97¢; June, 98¢; July, 96½¢; August, 95¢.
CORN.—Sales of 600 bushels. No. 4 mixed in grain depot at 63½¢; May, 66¢; June, 66¢; July, 66¢, and 67¢ asked for August.
OATS.—Sales of 1 car ungraded white at 43¢; 1 car No. 3 white, 42½¢; 1 car No. 2 do. short storage at 43½¢; May, 43½¢; June, 43½¢.
PROVISIONS.—We quote Mess Pork at \$16; family Pork, at \$16@16.50; shoulders in salt, 6½¢; do. smoked, 7½¢@7¾¢; breakfast bacon, 10¢; Loose butchers' Lard, 8½¢; city refined 8¼¢@9½¢; do. steam, \$8.62½¢. Beef Hams, \$16@17; smoked beef, 12@13¢, sweet, pickled hams, 10½¢@11½¢; city family beef, \$8.50@9¢ bar. City Tallow in hogsheads, 4½¢, and do. country, in barrels, 4@4½¢.
POULTRY.—We quote live chickens, 11½¢@12¢; live Turkeys, 12@13¢; Dressed chickens, dry pickled roast, 14¢; dressed Turkeys, 13@14¢.
EGGS.—Western at 15¢, and Pennsylvania, and near-by brands, 15¢.
BUTTER.—We quote creamery extra, 26@27¢; do. fair to prime, 27@30¢; creamery prints, 31¢.
CHEESE.—We quote New York full-cream choice old white, 11@11½¢; do. fair to prime, 9@9½¢; Ohio flats, new, 9@9½¢.
REFINED SUGARS.—Powdered, 7@7½¢; granulated, 6½¢; Crystal A, 6½¢; Crown A, 6½@6.75-10¢.
COTTON.—10½¢ for middling uplands.
HAY AND STRAW.—We quote Timothy, choice, at \$18.50; do., fair to good, \$17@18; Rye Straw, \$26 for straight without wood.

DID THE PHYSICIANS FAIL?

If he did we do not quarrel with him. He did his best, and labored as faithfully as he knew how. Did he use the right remedies? He no doubt observed the prescribed formulas in the "Materia Medica," but they did not avail. There are thousands and thousands of cases of protracted nerve-suffering which the physicians have never been able to relieve. There are cases of nervous prostration which the doctors try for years to cure. Every month the patients become more and more enfeebled, and go down lower and lower. Something must be done. Neighbor or friend happens to mention "Compound Oxygen." "Did you ever hear of it?" "Yes; but can it do anything for me?" "Well, do what others have done. Just try it. There are hosts of very healthy people now living, who were for years prostrated with long and low nervous diseases, but were restored to health and vigor by Compound Oxygen." There is no charge for consultation. If you want Drs. Starkey and Palen's opinion as to your case, write them your symptoms, and the opinion will be freely sent. Anyhow, write for their treatise on Compound

Oxygen, to 1529 Arch St., Philadelphia, Pa., and it will be sent free.

The Proper Size.—Customer (to coal dealer)—"I want to get a ton of coal." Dealer—"Yes, sir; what size?" Customer (timidly)—"Well, if it isn't asking too much, sir, I would like to have a two thousand pound ton."

Hall's Vegetable Sicilian Hair Renewer is unequaled for restoring gray hair to its natural color, promoting growth, and producing new hair on bald heads.

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"The Peculiar Medicine," Hood's Sarsaparilla, is unlike any other preparation and possesses peculiar medicinal merit. It is carefully prepared by experienced pharmacists. 100 doses one dollar.

We are taught and we teach by something about us that never goes into language at all.—Bishop Huntington.

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Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

Paine's Celery Compound

For The Nervous
The Debilitated
The Aged

CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.

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CHILDREN'S SCHOOL SONGS (35 cts., or \$3.60 per dozen), contains easy Elements, and 130 good songs, many of them Motion Songs. A good Primary School Song Book. In addition to the new songs, there are such old favorites as "Flowers, wild Wood Flowers," "If ever I see," "Coo, says the mother Dove," "My days of Youth," "O say, busy Bee," "Out in a beautiful Field." Send for Specimen Pages.

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It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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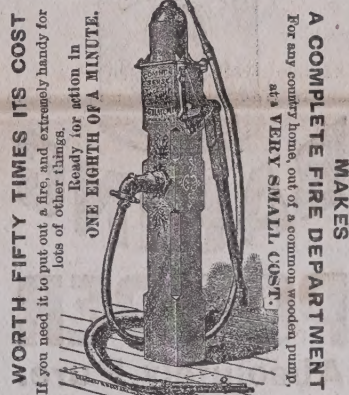
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